WESTERN LUMINARY.

A. T. SKILLMAN, PUBLISHER AND PROPRIETOR. A FAMILY RELIGIOUS NEWSPAPER. T. T. & W. D. SKILLMAN, PRINTERS.

Vol. XI.—No. 15. LEXINGTON, KY. WEDNESDAY, OCTOBER 22, 1834. Whole No. 533.

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TERMS.

Two Dollars per annum, payable in advance *Two dollars and fifty cents* if payment is delayed until after the expiration of six months, at which time all subscriptions will be considered due.

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LEXINGTON:
WEDNESDAY, *OCTOBER* 22, 1834.

For the Western Luminary.

Parties among Christians.

MR. EDITOR—Do parties promote piety in the hearts of christians? Is the promiscuous assemblage of persons, (even though they are all in good society,) without any professed object, save that of enjoying each others company, productive of good, either to the mind or heart?

These questions have occurred to my mind, again and again, and I have had no little difficulty in bringing myself to a satisfactory conclusion respecting them. I will attempt in a very brief manner, Mr. Editor, to give you the result of my thoughts.

What is the professed object of parties? It is social enjoyment. There is no evil in this, God has created us social beings, and if we can enjoy ourselves rationally without the attendance of evil consequences, we but fulfil a law of our nature That this object might be attained by the assembling together of the sexes on an appointed evening, is quite probable, but the fact that it happens in the majority of cases, is extremely questionable. Theatres and balls, might, perchance be made places of amusement, as the term is received, but it would be no easy matter to persuade the devoted christian to encourage these places of dissipation in their present form, because possibly they might be conducted without being attended with pernicious consequences. It is not then what things might be made, but rather as they exist, that we are to judge of them. Among other evils that usually attend parties among christians, I would notice the time spent at such places, as little better than thrown away, even as regards mental improvement. Time is a talent, which God has entrusted to us, and for its use we will be held strictly accountable. What, one may ask, do you suppose that it is possible for intelligent gentlemen and ladies to spend a whole evening in company with each other, and not be mutually improved? Is it not by going into the society of the polished and polite, that we acquire and keep up habits of refinement? Are we not to obtain much useful information from the conversation of those who are highly improved, and who have had extensive means for obtaining knowledge? Perhaps the most effectual way of silencing these objections, would be to refer the individual who makes them to the manner in which these parties usually *are*, and not in which they *might be* conducted. What are the feelings with which individuals attend these assemblages? Is it not with an excited and gay state of mind? And what is the desire that is most prominent with the company generally? Is it not to make themselves agreeable to all present? Although a christian may have the best possible motives, the results of these states of mind, is almost invariably trifling remarks, immoderate levity, a putting away of all sober and useful thoughts, and a perfect conformity to the most light and frivolous individuals by whom he is surrounded. If he does not do this, he is called formal, and frigid in his manners, and soon discovers that instead of being pleased himself, and adding to the pleasures of others, he is a burden to the whole company. Can any thing useful be gathered by the christian from a company under such rules of etiquette as this? Nothing, I will venture to affirm, save another mournful evidence of the weakness of human nature. And what effect have these parties upon the heart of the christian? If he gains nothing in the way of mental improvement, I conceive that he is an infinite loser as regards his spiritual concerns. I have heard of individuals who possessed strength of character, and christian firmness enough to keep up religious conversation at assemblages of this description; but alas! such instances are rare, they are like angels visits, "few and far between," and even when they do occur, and the character of such persons are extensively known, the probability is, that they are not often troubled with invitations to companies of this description. Who that has ever attempted to introduce christian conversation at such a place, has not observed the coldness, and indifference, and oftentimes the stare of wonder with which it was received. A young gentleman, a professor of religion once said that he visited one or two parties at which were many professors of religion, and having introduced several rational topicks, of a religious nature, they were discussed with so much coldness and apparent want of interest, that he was embarrassed and knew not what to say. But after having observed the company for a time, and resolving to endeavour to make himself agreeable, and despairing of producing any good effect by religious conversation, he put on the light manner of the company, generally, conversed about trifles, and got on extremely well. I also heard a gentlemen once say, that he had talked more nonesense on a certain evening at a party of christians, than he had talked for weeks before. Parties, so far as I know are characterised by a levity, and disregard to christian dignity, and soberness, which is painful in the extreme. Whether these things are necessary attendants on this kind of mingling together, I do not pretend to say, but I should be disposed to think that they were not. If any alteration can be made, I trust it will take effect immediately. In the present arrangement of parties among christians, the late hours, and dissipation of mind, are, I am of opinion, scarcely compensated for by the good feeling which christians may have expressed towards their friends by attending them. How much more pleasant, how much more rational, and becoming the character of christians, would it be to meet together in the prayer meeting, or private conference, and lift up their hearts to God in thanksgiving and praise, and converse of the wonders of his love? This will be the employment of heaven, and for this employment, christians should fit themselves on earth. Our blessed Lord says, "watch and pray, lest you enter into temptation."

How can any one practice that self-denial which is enjoined by the gospel of Christ our Saviour, and keep a spirit of devotion in the soul, when they are under the influences of the practices of the world? I trust that the mothers in our church will be careful by their precepts and exanple, not to inculcate a fondness for these paces of dissipation in their children. Our church needs the ardent prayers, and increased exertions of christians, in order that she my prosper. A dying world is before us, and let us keep ourselves unspotted from the word, and put on the whole armour of God.

A COMMON OBSERVER.

Infant Baptism.

Much has been written on the subject of Infant Baptism, and much has been published to prove, that it is a divine institution.—But comparatively little las been written to show its practical benefits. It is not my present design to enter into a discussion of this subject, or attempt its proof, but simply to show briefly, how those, who practice infant baptism, should view it, what improvenent they should make of it, and what benefit they should labour to derive from it. As it is often asked what good it does, and its practical utility is not probably duly considered by many who still practise it, perhaps a few remarks will not be wholly unseasonable or useless.

1. Then, infant baptism is designed to teach, that children are not pure, and need to be cleansed from their moral defilement, and need a Saviour. People are exceedingly apt to think that young children are pure. and without sin. Now if they have no sin, they do not need a Saviour, or a Sanctifier, and cannot be saved by Christ. For he came to save from sin. And they cannot sing the song of the redeemed, "Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever." If, then, they are saved by Christ, they need to be saved from sin, and are not pure. And baptism represents the cleansing of the soul, or its need of cleansing, by the blood and Spirit of Christ. And when infants are baptized, it represents, that they need to be cleansed by the application of "the blood of sprinkling," and by "the washing of regeneration, and renewing of the Holy Ghost," and that they must be saved by Christ.

2. Infant baptism is designed to *encourage* Christian parents in seeking the *salvation* of their children. They have given them up to Christ to be his forever. And God has promised to be a God to them and to their children, and to "pour his spirit upon their seed," if they are faithful. For they are, as Paul teaches, the children of Abraham, and heirs according to the promise." And they may consider with what tenderness the blessed Saviour said, "Suffer little children to come unto me and forbid them not, and took them up in his arms," and may go to him, and tell him that they have brought their dear offspring to him, and have given them up to him, and may plead with him to enable them to be faithful, and to bestow his grace upon them, and make them heirs of his everlasting kingdom. And what a precious privilege is this, and how should Christian parents prize and improve it?

3. Infant baptism affords a powerful motive to Christian parents to be faithful to their children. There are few duties in which they are more apt to fail and be negligent, than in this. They will be sufficiently attentive to the temporal wants and welfare of their children, but, they are very prone to fail in fidelity to their souls, and in seeking their salvation, and greatly need motives to urge this duty upon them. Now, not only the encouragement just mentioned will tend to excite to duty and fidelity, but the consideration that they have devoted their children to Christ, if duly weighed, will prove a powerful influence upon their minds.

In the solemn act of devoting them to Christ, they implicitly promise to consider them in future as belonging to him, and to strive to "bring them up in the nurture and admonition of the Lord," and for him. This is implied in the dedication of them to him. And will not this, if properly felt, have an amazing influence upon the minds of pious parents? And is not this alone a sufficient reason for it?

It is true, it is not felt in any measure as it ought to be. And this is undoubtedly one great reason that it has gone so much into disrepute, and been so much neglected. God has thus punished Pedo-baptist parents and churches for their unfaithfulness. But, I am persuaded the time is coming, when this subject will be viewed in a proper light, and Christian parents will feel the vast weight of responsibility which rests upon them, in consiquence of having devoted their children to Christ. And then it will no more be inquired what good it does to have children baptized—for it will be apparent.

4. Infant baptism will afford a powerful motive to Christian parents to exercise unreserved submission, when their children are taken from them by death.

They have given them up to Christ. And they belong to him not only by creation, but by their own voluntary surrender of them to him. The language of the solemn transaction, when they devote their children to Christ is this, "We bring these children to thee, and give them up to thee to be thine. If thou art pleased to spare them, we will strive to bring them up for thee, that they may serve thee here, and enjoy thee for ever. But do with them as thou pleasest." And, if he is pleased to take them to himself, or take them out of this world, shall they feel dissatisfied? Or shall they not feel entirely resigned?

5. Infant baptism is designed to engage the prayers of the church for the salvation of the children of the church. They ought indeed to pray for all children and youth and for all men. But as they are bound more especially to pray for their brethren and sisters, so it is their duty to pray particularly for their children, who have been baptized. For they stand in a special relation to the church, as the lambs of the flock, and have been by their concurrence and joint prayers devoted to Christ.

And now is it not a privilege to have the prayers of the church thus engaged for them? They can plead covenant mercy for them. For God has promised to show mercy to the children of those, "who love him and keep his commandments." And have we not mere reason to expect, that those will be converted, for whom the church thus pray?

6. Infant baptism affords a *weighty* motive to children who have been devoted to Christ, when they come to years of understanding, to give up themselves to that gracious Saviour, to whom they have been devoted.

It affords them great encouragement to come to him for pardon and salvation. Mrs. Osborne, an eminently pious Christian observed, that when she was in great distress of mind, the consideration, that her pious parents had given her up to Christ, kept her from despair, and encouraged her still to hope and seek for mercy.

But the weight of obligation to be the Lord's is increased by being devoted to Christ in the solemn ordinance of baptism. Their parents have given such devoted children to Christ. And they ought to realize this, and feel that they belong to him, and are sacredly bound to give themselves up unreservedly to him. And if they refuse, they rob Christ more than others, and their guilt will be greatly enhanced, and their condemnation will be more aggravated, if they are impenitent and die in their sins.

And now let me address a word to those who may read this article, who have been devoted to Christ by their parents, and yet refuse to give their hearts to him. You are his, and are bound to him by every tie, except that of your own voluntary surrender of yourselves to him. You are his by creation, preservation, and redemption, and by the gift or dedication of your parents. And now you violate all these solemn obligations. You practically say that it is nothing to *you* that your parents have given you up to Christ, and refuse to ratify, by your own voluntary consent, what they have done for you. And, O, if you continue disobedient, how can you meet him as your Judge, whose you are, and whom you refuse to serve?—*New-England Telegraph.*

Success of the Pulpit.

The pulpit has been and still is, successful, not in proportion to the talent or the graces which fill it, but in proportion as the direct influences of the Spirit of God attend it. This is the great secret of its power over the world. Men have hurled defiance against the pulpit, and made war upon it with all the aids which earth and hell could afford, and wondered why it was all to no purpose. Put the pulpit in the dark places of the earth, and it kindles up life and light, calling man into social, national, and religious existence. Place it in the most learned and refined society, and occupy it with the sanctified preacher, and it is equally powerful, and equally irresistible in its influence.

LEARNING IN THE PULPIT.—Some have supposed that the pulpit is to have its power increased an hundred fold. I have no doubt of it. But I have no expectations that it will do it by the great increase of its learning. The great majority of ministers have too many calls, and too much to do, to be learned men. They are too useful in gathering in the harvests. We shall have our learned men here and there in our Colleges and Seminaries, who with the pen will defend the out-works of Christianity, and like the great ship of war, will lie off in deep waters under the cover of whose long guns, those who carry the musket may storm and possess the camp of the enemy. Such men are needed, and the providence of God raises them up as they are needed. The great body of the clergy cannot, and will not, in the strict sense of the word, be deep scholars. But that they will learn what weapons are most useful, and acquire skill in their use, there can be no doubt. The world is to be converted, and the pulpit cannot have time to become learned merely for learning's sake. For if a man becomes an adept in one thing, he loses in another.

PULPIT ELOQUENCE.—Some suppose the power of the pulpit is to be greatly increased because it is to cultivate ELOQUENCE to a high degree. For myself, I have no such expectations. And here I may differ, perhaps, from some of my brethren in the ministry. I say nothing about the difficulties of being eloquent so frequently, when the same voice must be heard by the same audience—the same subject urged—the same associations and habits returning, and the pressure of duties which nearly destroys all preparation. But the difficulty of being eloquent in the pulpit lies in its very nature. The ground is consecrated, and we are not allowed to use the means and the weapons, which all other speakers may, by which to effect their object. A common speaker may use satire and personal invective. The preacher may not. He may awaken the imagination by fiction or exaggeration. The preacher may not. He may go to any field and of it gather variety and illustration. The preacher may not. He may open the heart, and throw his audience off their guard, by exciting the smile, or the laugh, and make amusement the direct object of at least a part of his address. The pulpit may not do so. He may use the language of scorn and irony, and the biting, burning sarcasm, and put on the look of defiance, or break out in wrath, and call up any passion to aid him in reaching and overpowering his audience. The Christian preacher may not do so. He is shut up to one kind of eloquence, must tread one particular path; and if he becomes the popular orator, in the same proportion he recedes from holding men by the legitimate power of the Gospel.—*Todd's Sermon.*

A Character.

"Is it like? like whom?"

"He saw when he was young that wealth gave consideration and influence to its possessor, and he felt a feverish sort of pleasure when he received the first hundred dollars which he earned. He resolved to become rich, and in his eagerness to go on, he gradually became less and less scrupulous about the means of advancing. He violated no laws; he exposed himself to no public disgrace, but he resolved to use those means, so well known to men of the world, by which he could increase his own stores at the expense of the rights or the happiness of others; and by these means he has at length acquired a fortune. He usually attends public worship on the Sabbath. It would be disreputable not to do so. But in the morning and evening at his own private apartment he will post his books, or look over his accounts, or plan his voyages. There is nothing disreputable in this.

He is not a profane man;—not at all, in his own opinion. It is true, that sometimes, when excited, he will make use of what he acknowledges to be an improper expression, but men will make allowances for this. He does not do it to such an extent as to injure his character.

He does not worship God in his family. He has no particular objection to religion, but he has no taste for it; and then besides he has not time. In order to carry on his plans it is necessary for him to go early to his counting-house, and at night he is fatigued and exhausted, and wishes to rest. As to the answer he shall make, when, at last, God shall summon him, he never thinks of it. Still he is not devoid entirely of all sense of accountability. He would not for the world have a note fall due without looking forward to the time, and being prepared for it. In fact he plans very wisely. His object is to make a fortune, and he is taking a most judicious and successful course. It is no part of his design to please God, or to do good to man; to save his own soul or to prepare for a happy meeting with his children in heaven. This is not his business, and of course he does not attend to it.

As however he advances in life, he begins to think sometimes more seriously. His minister brings to his view an approaching judgment, and explains the strictness of God's law, so that his conscience begins to trouble him. He perceives that though his mode of life has been perfectly reputable among men, still it must be considered somewhat irregular when compared with God's law. His children begin to be ungovernable and dissipated as they grow up, and one of them comes, under very melancholy circumstances, to an untimely end. He is troubled. In short he resolves to reform. He banishes all business from the Sabbath, except that when the sermon does not particularly interest him, he cannot help sometimes thinking a little of his voyages or his sales. He becomes more scrupulous about infringing upon his neighbor's rights or taking an unfair advantage of their necessities. He establishes morning and evening prayers in his family, and though he does not always think of the Being he is addressing, he always regularly addresses him, in words, and there is general y a feeling of reverence and awe, and a sort of vague impression on his mind, that he is really speaking to the Supreme. He becomes a benevolent man too. That is, when an application is made for charity, he gives as much as he thinks will be expected of him.

In a word there is a great change in his character. 'Tis true he is still pursuing the same objects, but then Christianity has come in to regulate the mode of his pursuing them; and he goes on for the rest of his days, making his fortune on much better principles, and in much better ways, than in the early part of his life. Still making his fortune in his *business*. The *ultimate object*, for which he lives and acts, is, to get money into his possession. Every thousand dollars he obtains he invests in the most safe and profitable mode he can command, and looks upon it as so much done,—accomplished. And when at last he comes to die, and on his death-bed looks over his past life, all the satisfaction he can have, will be in reflecting, that though making his fortune has been the object of his life, he has nevertheless made the last half of it in the most unexceptionable manner.

Is such a man a follower of Jesus Christ?"—*Corner-Stone.*

A Perfect Missionary.

I never knew but one Missionary in my life, in whom I had complete confidence. You may think this an uncharitable remark; but I never found any of my Fellow-Missionaries who did not coincide in it. This Missionary I found in China—conversant with its Language, and diligently engaged in instructing the Heathen. This Missionary had made repeated voyages along the coast of China, from island to island and from country to country; and the ships which bore him thither have often left him alone. And what could he do? he went forth unaided—he went forth alone—he entered every town, every hamlet, almost every village. He penetrated up to the Capitol; nay, it is said that he even entered the palace of him who styles himself the "Sun of Heaven," and there attempted to teach the "Sun of Heaven," himself the true way to heaven. This Missionary afterwards did me the honor to accompany me; and such another companion I never expect to find! Where I could not go, he went; and what I could not do, he did. He penetrated where it would have been hazardous for me to attempt to go. When I entered China and labored among the millions there who had no teacher, he went with me: he entered there among all classes of men: he entered the very palace of one of the principal Priests of the Empire, the Chaplain of the Emperor: he taught for weeks together, living with him: and was unwearied in his exertions. What was more remarkable than all—with all his powers and all his elevation of soul, with all his capabilities, so that each of us admits that he is nothing to him, and can do nothing without him—yet he became my servant! I sent him on board some junks which were returning to China, and there he sat day by day, teaching the mariners; and, reaching with them the end of their voyage, he again entered China, and went forth as he had done before.

I have no doubt that all present are desirous to know who this Missionary is. I will first tell you who he is not. He is not a Churchman: he is not a Dissenter: he is not a Calvinist, nor an Arminian: he is not an Englishman, neither is he an American: he is not a Scottsman, nor a Hollander He appears to hate all sects; many of the most prominent of which I never heard him deign to mention.

But the question returns—"What has this Missionary's conduct, and this man's speech, to do with the operations of the Bible Society?" The Bible! why that is the very name of the Missionary, of whom I speak! The Bible Society! why this is the very Society which sends him forth. Yes!—this is the only Missionary, on whom myself or my Fellow-Laborers depend, for the Conversion of the World; and you have now the exceedingly great privilege of sending forth this Missionary, who understand almost all languages, and who has almost the powers of ubiquity—have you the privilege of sending him forth into China, and into all the vast kingdoms and islands of the East. It was my honor, at some of the outposts, to visit the junks carrying on the China Trade, and to supply fifty of those junks with this Missionary; and it may be the honor of many here, to send him forth through the length and breadth of that immense Empire; and it is my ernest desire, and no doubt the desire of all here present, that he may be sent even to Earth's remotest bounds.—*Rev. Mr. Abeel—at the anniversary of the British and Foreign Bible Society.*

Letter from Rev. Mr. Gutzlaff, China,

To the Secretary of the American Tract Society.

My Dear Sir,—I was highly gratified with the Resolutions you had adopted in regard to this country. May the Most High bless your endeavors abundantly.

As the Lord of hosts is opening doors, there will be millions of Tracts wanted. Of all missionary spheres, this is the largest. The Lord has hitherto his work abundantly blessed and his name be praised.

Mr. Bridgman will make you acquainted with the resolution taken in regard to bestowing the sum you had the kindness to vote for this mission. Without wishing to obtrude my opinion, it is necessary to remark that the wants of China require *peculiar* Tracts—no *translations*. We therefore humbly expect that our generous friends will aid us to attack the Chinese as Chinese, upon their own grounds, though I myself do not wish to prescribe rules to others.

With the help of an Almighty Saviour I hope to issue a great many various Tracts, but I am loath to make translations of my own writings, otherwise I should have sent you one.

My efforts in the last expedition during the summer months have been eminently blessed, and I have scattered an immense number of Tracts in Fuh-keen Province. It is owing to the importunity of the people, (for they rush upon me as soon as they get sight of me, in order to obtain a Tract,) that I can carry a few Tracts into the interior.

I hope your prayers will accompany me. The work is very great. Send warm-hearted, zealous missionaries from your coasts, that they may carry the word of life to this ancient nation. We want some undaunted characters who can brave, in the strength of the Lord all dangers.

May the Lord bless your endeavors to the glory of his holy name.

I remain, Dear Sir,
Your humble servant,
CHARLES GUTZLAFF.

Religious Instruction of Slaves.

Ought there to be lukewarmuess, or opposition to the religious instruction of slaves? In South Carolina and Georgia this work is pursued with great unanimity; we have heard of no opposition to it on the part of slave-owners. Many of them, on the contrary, are liberally promoting and sustaining a system of efforts to diffuse among their colored population the knowledge and influences of the Gospel.—And why should not similar efforts be made in Virginia. and North Carolina? Why should not every church, every minister and elder, and every private christian, see that this is a cause in which all are deeply interested, and devise and adopt without delay, in their several districts of country, the best measures which circumstances will admit for efficient action? It is hazardous to sleep over this subject. The peace and order of the community are jeopardized by indifference or opposition. Opposition! It is not believed that there are citizens, except the few to be found every where who oppose every truth of Christianity, that honors God or exalts man—excepting men of this stamp, it is not believed that there can be opposers to the religious instruction of slaves, or to their assembling for the purpose, in the manner prescribed by the laws of our State. And these very few, if there be any such, will, it is hoped have the nobleness to retrace their steps when they examine the subject maturely. To the christian public, the conduct of such men, whatever excuses they may offer for it, will appear *wholly inconsistent* with their duty as good citizens; *dangerous* to the peace of the community; and highly *criminal* in the sight of God.

Before saying any thing in support of these positions we remark that we advocate nothing *illegal, no illegal* assembly of colored persons. The law authorizes them to assemble by daylight, to receive religious instruction from ministers of the Gospel. It authorizes more than this. Our legislators when they silenced colored preachers who it is believed, did more harm than good, appeared to be aware that the number of ministers of the different denominations was inadequate to the work. They therefore authorised laymen, such as might be appointed by their respective churches, to hold meetings with slaves and instruct them. It is unnecessary to detail the provisions of the law; but it is evident that it was intended to secure to slaves the privilege of hearing the Gospel under certain well defined restrictions.—*Rich. (Va.) Tel.*

Roman Catholic Opinions of the Bible.—Our neighbour, the [Catholic] Miscellany, says the Charleston Observer, will not let us publish in peace the catechism which a friend of ours has prepared for the religious instruction of coloured persons; though there is not a word about Popery in it. Its frequent references to the Bible he affects to ridicule, as though persons of colour and their instructors were all alike incapable of employing such references to my advantage. The negro, if he is capable of reading, may examine these references for himself. But if he is dependent upon oral instruction, his teacher can repeat them to him, and urge him to receive them with implicit credit, because they are parts of the inspired records of heaven—so that we have but one rule of faith for the ignorant and the learned. "Lay aside," says the Miscellany, "your humbugging, and if you be as anxious to enlighten the negroes as you pretend, go and read the Catechism of the Council of Trent, and teach them to become Catholics; you can never make them Protestants." And again—"You might as well tell him [the negro] to look at the moon, he would derive as much information from it as from the Bible—if you wish to make a Protestant of him, you must first teach him to read."—This principle is here fully recognized, that "Ignorance is the mother of devotion." And in conformity with this principle, Roman Catholic priests labour intently to prevent the circulation of the Bible. The light of divine truth is spreading rapidly in Catholic countries, and in proportion as men learn to read and compare Roman Catholicism with the Bible, they will of course become Protestants.

Openly Avowed.—That Catholics believe there is no salvation out of the Romish church, is evident from the following extract from the last number of the [Cincinnati] Telegraph. In a letter to a protestant gentleman, it is said:

"Permit me, sir, to continue to treat with you of the *insurmountable obstacles* to salvation, with which you have to contend as long as you remain separated from the Catholic church. The confession of sins is not practised in your society, at least in such a manner as would be available for their *forgiveness*; that is to say, by a full, explicit and candid avowal to a *priest*, of all the transgressions with which the conscience feels itself oppressed. This, sir, is enough and more than enough to detain you *forever* involved in the *guilt* of all the sins you have committed in the entire course of your life, inasmuch as by neglecting to confess them to the priest, you neglect the means of reconciliation clearly prescribed by the Son of God."

Protestant sects are willing to treat each other as brethren of the same great family; but popery denounces eternal death upon all who do not subscribe to its revolting superstitions.—*Cincinnati Journal.*

Miracles.—The *Catholic Herald*, of New-York, quotes with *approbation* the following remarks from a Caracas paper respecting protestant missionaries to that country. That editor says:

"We shall take another opportunity of showing that no government should permit missionaries in their country *unless their divine mission be proved by miracles*, and the disciples of Luther and Calvin have never wrought any."

What would the two-faced Jesuits say, if our government should apply this test? That would alter the case; but we have no doubt they would make the effort. Men that could make and sell eight *genuine* arms of St. Matthew and twenty bushels of St. Peter's teeth, could enact wonders.—*Ib.*

Sabbath-School Books.—We have very encouraging accounts from the western part of North Carolina. The people in many places exhibit an anxiety for the establishment of schools and the supply of books. We know of one superintendent who has expended a hundred dollars of his own funds in procuring books.—*Sunday-School Journal.*

It is said that Dr. Raffles, of Liverpool, is to be the successor of Rev. Rowland Hill, in Surrey chapel, London.

The late Dr. Bedell.

From the account of the last hours of Rev. Dr. Bedell, by Rev. J. P. K. Henshaw of Baltimore.

"Dr. Buckler, the able and skilful physician who attended him with the utmost tenderness and assiduity, now entered, and after examining the patient, told me there was a great change for the worse. He then proposed, as a means of lessening nervous excitement, and procuring for our brother a little refreshing rest, to administer an anodyne, containing a small portion of laudanum. Dr. Bedell then called me to him, and fixing his eyes upon me intently, said with great solemnity, "Brother Henshaw, is it wrong, when the soul is in perfect peace, and ready to depart, to take anodyne as a remedy for the weak body? If so, I will not do it For I would not, on any account, do any thing which is offensive to God, especially now that I am going out of the world." I answered, that I thought there was nothing sinful or improper in the measure proposed, particularly as the doctor assured him that the anodyne he designed to administer was intended only to sooth his nerves, and would not be of sufficient strength to overwhelm his mind, or even to cloud or affect it in the least. He then submitted to the proposal of the physician, and addressing himself again to me, said with the same solemn emphasis as before—"If in consequence of this, I should be delerious, or flighty, and in that state say any thing inconsistent with the Christian profession, or dishonourable to the cause of Christ, fear me witness that I asked this question. I leave it with you to vindicate my character."

The same self-possession, thorough consciousness of his situation, and clearness of intellect, which he displayed on this ocasion, never forsook him, so far as I could perceive, to the last, except for a moment, as is very common with all persons in a state of great debility, when first awaking out of sleep. As an illustration of my meaning in this last remark, I will give you two instances. Between 1 and 2 o'clock in the morning of Saturday, Mr. Boyle came into the room; at that instant Dr. Bedell awoke out of sleep, and seeing the shadow cast upon the wall, inquired with some alarm, "Who is that big man?" Mr. B. approached the bed, and took the hand of our dying friend. The question was then asked, do you know him? and he replied, affectionately squeezing his hand at the same time, "O yes—Mr. Boyle—God bless him!" Perhaps an hour or more after this, while I was bending over him, watching his slumbers, he suddenly awoke, and stared wildly at me for an instant; and then, with a sweet smile, said, "O, now I know you."

About half past 3 o'clock in the morning, his extremities became cold—his pulse was sunken and quivering—and we thought him to be dying. Still, notwithstanding the difficulty of his respiration, when his parched tongue and lips were moistened with ice, (which he frequently asked for,) he could speak short sentences, slowly, but with distinct articulation. In answer to questions, and spontaneously, he often spoke of the supports and hopes with which the Lord favoured him, and expressed the same consoling assurances which he had previously uttered. It was, I think, about this time, that he whispered into the ear of his afflicted wife, special messages of love and instruction for his absent children, and sisters, and some friends, and for such members of his congregation as he thought would be likely to desire a particular remembrance in his last hours.

He then sunk into a state of rest and apparent slumber, but in a short time roused again, and, as if conscious that the time of his departure was at hand, and that he had already entered "the dark valley of the shadow of death," rallied his remaining powers for a last effort in the cause of the blessed Saviour, and for the promotion of his glory upon earth. Lifting his finger with great solemnity, (as he often did in the pulpit when about to utter any thing emphatically important) he said, with a feeble and quivering, but yet distinct and articulate enunciation, "HEAR me! I acknowledge myself to have been a most unprofitable servant;—unprofitable, not hypocritical. I find myself to have been full of sin, ignorance, weakness, unfaithfulness and guilt. But JESUS IS MY HOPE—washed in his blood, justified by his righteousness, sanctified by his grace, I have peace with God. JESUS is very precious to my soul:—my all in all:—and I expect to be saved by free grace, through his atoning blood. This is my testimony;" with emphasis, "THIS IS MY TESTIMONY!"

Not long after this precious and remarkable testimony of our dying brother, (so full of consolation to his surviving friends; so gratifying and encouraging to the children of God,) had been given, so anxious was his nearest friend, that while he had the power of speech, he should be encouraged to employ it for the honour of his Lord, that I said to him: "My dear friend and brother, now that you are upon the border of eternity, do you in this trying hour still feel the supports and consolations of that faith and hope which you have preached to others?" He answered, "Yes, I do,—they are very precious to me." I asked, "Have you any message to leave for your brethren in the ministry?" He replied, "Yes, it is this: 'Be faithful, unmoveable, always abounding in the work of the Lord!'" This answer was given deliberately, but he spoke with great difficulty, and we were unwilling to subject his already exhausted powers to the painful effort of answering any more questions.

After this, he sunk into a state of repose, with his hands clasped together over his breast, and, (as I doubt not,) with a heart much occupied by thoughts of heaven, and enjoying the rich pleasures of communion with God. About the dawn of day, while I was standing by his bed-side, he opened his eyes, and seemed for a moment surprised to find himself still an inhabitant of this world—for, he immediately said to me, "I thought I should have been at HOME before now;—and then, as if he feared I would understand him as referring to his earthly home, he impressively raised his finger, and pointing towards heaven, said, "there." This was, I believe, the last connected sentence which he uttered before he was indeed admitted to his *home*—that "house not made with hands, eternal in the heavens."

About 6 o'clock, while the doctor was with him, he pronounced the name of Dr. Mitchell, his beloved friend and physician in Philadelphia. He said to his wife, "Dr. Mitchell—tell him—tell him—tell him."—He seemed anxious to send him a special message, but could proceed no further. His vocal organs would do their office no more. He made several other attempts to speak, but finding them unavvailing, he made signs for paper and pencil, and with a trembling hand wrote the words: "I can't make youhear." Not long before his dissolution, as he was lying upon his back, with his hands clasped upon his breast, and his eyes intently gazing upwards, I remarked to him: "I trust the eye of your faith is fixed on that same Jesus whom Stephen saw standing at the right hand of God;—and that his prayer is your's: 'Lord Jesus, receive my spirit!'" Mrs. B. then asked, "My dear, do you see Jesus?" His voice could give no reply: but disengaging his hands, he most expressively *pointed with his finger*, first to his *heart* and then towards *heaven* When the last moment was at hand, and I believe the parting agony had commenced, his anxious and affectionate wife, as if unwilling that his delightful spiritual intercourse should cease till he ceased to breathe, said to him: "My dear, if all is peace still, lift your finger, or give some other sign." *His finger was immediately raised*, as the last indication he could give on earth that the Lord was with him, and he then gradually and calmly sunk away till he fell aleep in Jesus, on Saturday, 20th of August, about 9 o'clock, A. M. It was like the setting of the summer sun, clear, serene, brilliant."

Colonization.

The Board of Managers of the Maryland State Colonization Society have published an address to the public with a view of obtaining aid in the prosecution of their plan of Colonization from the State of Maryland. According to the representations of this address, the expedition which sailed from Baltimore in November last, to plant a colony at Cape Palmas, under the auspices of the Maryland Society, was fully successful. An ample territory was obtained, on the most favorable terms, from the native kings, who sent their sons to be educated in this country, and there was every reason to anticipate the most flattering results.—These anticipations have been most fully realized, and the accounts, recently received, are such as to fill the heart with gladness and gratitude. The Emigrants from the United States had recovered from the attack of fever, which nearly all who visit Africa are subjected to, without the loss of a single individual.—They had been two and a half months on shore when heard from, and had erected a government house, the frame of which was sent from this country. They had also built comfortable native dwellings for themselves, and had commenced the planting of cassada. No receptacles awaited them on their arrival; no provision had been made for them; soon as her cargo could be discharged; the land was to cleared; shelters to be put up; the sickness of the climate to be encountered; and yet under all these circumstances, and at the commencement of the rainy season, not a life has been lost of the emigrants who left this country in November last. The Board, therefore, express the hope that a situation has at length been obtained, to which no objection on the score of Health can exist, and where that mortality among the whites will not exist, that has marked the other portions of the coast. They state further that after the intelligence of the purchase of the Cape had been received, the Board despatched the Sarah and Priscilla to the Colony with supplies, and with the means of making preparations to receive more emigrants this fall. In all this they have had to assume heavy responsibilities, and they now appeal to the public and the State for aid, to enable them to continue the good work.—*Philadelphia Inquirer.*

BARROW ON THE POPE'S SUPREMACY.—For the benefit of those who are not acquainted with this work we may state that it is devoted, after the introduction, to the consideration of seven propositions, which *must be established* before the supremacy of the Pope can be admitted, and which Dr. Barrow proves to be *destitute of foundation*. These suppositions are:

1. That St. Peter had a primacy over the Apostles.
2. That St. Peter's primacy, with its rights and prerogatives, was not personal, but derivable to his successors.
3. That St. Peter was Bishop of Rome.
4. That St. Peter did continue Bishop of Rome after his translation, and was so at his decease.
5. That the Bishops of Rome (according to God's institution and original right derived thence) should have an universal supremacy and jurisdiction over the Christian Church.
6. That in fact the Roman Bishops continually from St. Peter's time, have enjoyed and exercised this sovereign power.—*Episcopal Rec.*

PEACE SOCIETY.—The following resolutions were passed at the meeting of the Consociation of Tolland County, Ct. at Bolton, the 8th inst. and the first and second were passed at the meeting of the North Consociation of Hartford County, held in East Windsor, Sept. 18.

1. That while the temporal evils of war seem almost to defy calculation, we regard its agency in destroying the souls of men, and its baneful influence on the spiritual interests of the world, as the most lamentable of all its results, and as demanding the special attention of the Christian community.
2. That the prevalence among Christian nations of evangelical sentiments on the subject of Peace, is necessary to prepare the way for the universal triumph of the Gospel.
3. That we commend the cause to the Christian as worthy of a place among the benevolent enterprises of the age, and recommend that Ministers preach on the subject.
4. That this Consociation recommend to the Ministers within its limits the cause of Peace, and request their aid by uniting with the Con. Peace Soc. or subscribing for the 'Am. Advocate of Peace.'

FAST—Wednesday the 1st of Oct was observed in this city as a day of humiliation and prayer, in accordance with the recommendation of our City Council, with a particular reference to the Cholera, which is spreading its ravages upon the borders of our State. The Banks and other public offices were closed, and business was very generally suspended as on the Sabbath; and in the churches appropriate religious services were held during the day.—*Charleston Observer.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 22, 1834.

Synod of Kentucky.

BROTHER COONS—I have already given you the resolutions of the Synod of Kentucky, met at Danville, October 8, 1834, on the subject of Slavery, and will now report other important proceedings of that body, under authority of the following resolution, viz:

"*Resolved*, That the Stated Clerk be directed to have published in the "Western Luminary," such portions of our minutes as contain matter of general interest."

Rather than burden your columns with uninteresting forms of procedure in items of minor importance, I have chosen to throw part of the minutes into the form of narrative, while all resolutions of moment are given entire, and may be easily distinguished by the marks of quotation.

Committee on Slavery.

The blank in the resolution on Slavery, (see Luminary of last week) was filled up by the Moderator with the following names, viz: John Brown, *Chairman*, John Green, Thomas I. Smith, Charles N. Cunningham, James R. Alexander, Robert Stuart, James K. Burch, Nathan H. Hall, John C. Young, and William L. Breckinridge. This Committee wil meet in Lexington pursuant to the call of the Chairman, on the first Tuesday in November next, to prepare a plan for the religious instruction of the slaves within our bounds, and for their future emancipation.

Corresponding Members.

Brethren Benj. Shaw and E. K. Avery, of the Synod of Geneva; E. P. Swift, of the Synod of Pittsburg; A. Bullard, Samud Steel, and William S. Stone, of the Synod of Cincinnati; Daniel Baker, of the Synod of South-Carolina and Georgia; and D. R. Thomason of the Dutch Reformed Church, were present and invited to sit as corresponding members.

Foreign Missions.

Brethren Swift and Bullard, the first General Agent and Corresponding Secretary of the Western Foreign Missionary Society at Pittsburg, the latter, of the Foreign Missionary Society of the Mississippi Valley, auxiliary to the American Board of Commissioners for Foreign Missions at Boston, delivered addresses on the missionary cause on Friday morning, after which the usual collection was taken up, which amounted to $122 31¼ cash, and $6 00 in tickets, and was equally divided, by order of Synod, between the two societies above mentioned.

"Presbyterian Preacher"

"A letter was received from S. C. Jennings, Editor of "*The Presbyterian Preacher*," a monthly periodical published in Pittsburg, requesting Synod to recommend said publication to the patronage of the churches under their care; whereupon it was *Resolved*, That the request be granted, and said recommendation is hereby made."

"Act and Testimony."

Several resolutions were presented by James Stonstreet, Elder, which were considered separately, and after discussion and amendment adopted, in preference to two substitutes offered by President Young and Dr. Cleland, the first being withdrawn by permission, the second rejected. The whole document as amended, is as follows, viz:

"*Resolved*, 1. That this Synod do give their unqualified approbation to that part of the "Act and Testimony," a document signed by a number of ministers and ruling elders at Philadelphia, on the 27th of May, 1834, which regards doctrines, to-wit:

"1. We do bear our solemn testimony against the right claimed by many, of interpreting the doctrines of our standards in a sense, different from the general sense of the church for years past, whilst they still continue in our communion: on the contrary, we aver, that they who adopt the standards, are bound by candour and the simplest integrity, to hold them in their obvious, accepted sense.
2. We testify against the unchristian subterfuge to which some have recourse, when they avow a general adherence to our standards *as a system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system.
3. We testify against the reprehensible conduct of those in our communion, who hold, and preach, and publish Arminian and Pelagian heresies, professing at the same time to embrace our creed, and pretending that these errors do consist therewith.
4. We testify against the conduct of those, who, while they profess to approve and adopt our doctrine and order, do, nevertheless, speak and publish, in terms, or by necessary implication, that which is derogatory to both, and which tends to bring both into disrepute.
5. We testify against the following as a part of the errors which are held and taught, by many persons in our church.

ERRORS.

1. OUR RELATION TO ADAM.—That we have no more to do with the first sin of Adam than with the sins of any other parent.
2. NATIVE DEPRAVITY.—That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature as Adam was when he was created: that by original sin nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is some how connected with the fall of Adam.
3. IMPUTATION.—That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.
4. ABILITY.—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God. and that if he laboured under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.
5. REGENERATION.—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.
6. DIVINE INFLUENCE.—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that in a moral system. God could not prevent the exisience of sin, or the present amount of sin, however much he might desire it.
7. ATONEMENT.—That Christ's sufferings were not truly and properly vicarious."

"Be it understood, however, that by this resolution it is not intended to assert or deny that these doctrines are held by *many* in our church."

The yeas and nays being called for on the first resolution, were as follows, viz:

YEAS—J. Howe, S. B. Robertson, Thos Cleland, J. K. Burch, J. C. Barnes, Wm. Dickson, Jos. Huber, J. C. Young, W. L. Breckinridge, Sam'l. Lynn, T. Root, P. Vanarsdale, J. Green, A. Reed, L. Landrum, Hugh Hays, J. Askins, N. A. Thompson, Ch. Cunningham, S. V. Marshall, C. A. Campbell, J. G. Simrall, W. W. Hall, J. F. Price, Wm. Scott, J. H. Logan, R. Davidson, S. Wilson, R. Stuart, A. T. Skillman, John Brown, Jas. Bell, W. B. Redd, J. Harriott, James Stonestreet, Asa Farrar, J. S. Berryman, Dan'l. B. Price, J. M. C. Irwin, Sam'l. Wallace, A. A. Shannon, James Hawthorn, N. L. Rice, Alfred Hamilton, A. Cameron, M. Hardin, Alex. Logan, J. Eggen, Chas. Nourse, M. D. Averil, Thos. Smith, S. W. Calvert, R. H. Lilly, D. S. Todd, J. J. Rice, Jas. Caldwell and Andrew Todd, *Moderator*—57.

NAYS—S. Y. Garrison and Chas. Philips—2.

NON LIQUETS*—L. W. Dunlap, J. L. Tracy, Geo. Poage, T. P. Smith and J. H. Brown—5:

"*Resolved*, 2. That the above doctrines and statements are dangerous, erroneous, and contradictory to the word of God, and our Confession of Faith."—*Adopted without a dissenting voice.*

"*Resolved*, 3. That any minister or ruling elder in our church, who holds these errors, or either of them, should be arraigned before the proper tribunal without delay."—*Adopted unanimously.*

Resolved, 4. That our church government never contemplated the formation of Presbyteries or Synods, on the principles of Elective Affinity."

The yeas and nays being called for on the fourth resolution, were as follows, viz:

YEAS—J. Howe, S. B. Robertson, Thos. Cleland, J. K. Burch, J. C. Barnes, Wm. Dickson, J. C. Young, W. L. Breckinridge, S. Lynn, J. Huber, T. Root, J. Green, A. Reed, L. Landrum, H. Hays, N. Thomson, T. C. Howard, J. Calhoun, C. Cunningham, C. A. Campbell, J. G. Simrall, W. W. Hall, J. F. Price, W. Scott, J. H. Logan, S. Wilson, L. W. Dunlap, J. N. Blackburn, A. T. Skillman, J. Brown, J. Bell, W. B. Redd, J. Harriott, J. Stonestreet, A. Farrar, J. S. Berryman, D. B. Price, J. L. Tracy, A. A. Shannon, J. Hawthorn, N. L. Rice, A. Hamilton, A. Cameron, M. Hardin, J. Eggen, C. Nourse, M. D. Averil, R. H. Lilly, T. Smith, D. S. Todd, J. Caldwell and R. Davidson—52.

NAYS—None.

NON LIQUETS—J. H. Brown, C. Phillips, G. Poage and T. P. Smith—4.

"*Resolved*, 5. That the appointment of "Mutual Councils" and of "Committee-men", and the powers exercised by them, are in violation of the constitution of the church."—*Adopted unanimously.*

"*Resolved*, 6. That each Presbytery has a right to judge of the qualifications of its own members."—*Adopted unanimously.*

"*Resolved*, 7. That we will use all proper means to sustain the discipline of the church, in all its courts, in a sound, just, and christian state."—*Adopted unanimously.*

Unemployed Ministers.

"Overture No. 2. *Resolved*, 1. As the opinion of this Synod that the cause of truth and piety would be promoted in our church by increased attention on the part of Presbyteries to the manner in which ministers and licentiates employ their time.

"*Resolved*, 2. That we earnestly recommend to the Presbyteries composing this Synod to inquire particularly, at each stated meeting, into the employment of their ministers and licentiates; and if any be found who are not engaged in statedly preaching the gospel, without sufficient reason for such failure, that the Presbyteries proceed to such steps as will restore a rigid adherence to duty in this matter."

Kentucky Education Society.

"*Resolved*, 1. That while we would cherish good will toward other Education Societies, we strongly recommend to all our churches the Kentucky Education Society; as its Board is located in our own state, and appointed by our own Synod; as its beneficiaries are educated in our own institutions; and as its operations may be seriously retarded if the Education funds collected among us be withdrawn beyond our own bounds.

"*Resolved*, 2. That it be required of all our ministers to read the above resolution to their congregations before next meeting of Synod."

Roman Catholic Baptism and Schools.

"*Resolved*, That in the judgment of this Synod, Roman Catholic baptism is not valid.

"*Resolved furthermore*, That inasmuch as the church of Rome, aided by some associations in Europe, is making exertions to promote her system in our country through the medium of schools, this Synod do hereby warn the churches under our care against committing the education of their children to Papists, or in any way patronizing their schools."

Missionary Sermon.

Brother Nathan L. Rice, of Bardstown, was chosen to preach the Missionary sermon next year, and Brother J. H. Brown, of Richmond, his alternate. No Sermon was delivered this year, in consequence of the decease of our lamented Brother Ashbridge, who had been chosen preacher, and the absence of the alternate.

Notes given for Centre College.

The Committee appointed to confer with the Board of Trustees of Centre College report the following resolutions:

"*Resolved*, 1. That the authority of Synod to release any of our brethren from the payment of their notes for the endowment of Centre College ceased when the notes were assigned.

"*Resolved*, 2. That in all cases where the Agent or Agents of Synod have taken up contributions for Centre College in churches which were previously pledged by the notes of their representatives in Synod, A. D. ——, without a previous conference with the officers of the same—provided the subscribers should certify that had they known the precise state of the notes, they would have subscribed in reference to them,—such certificate with the payment of the subscription should entitle the note to a credit, and the Synod hereby pledge themselves to the Board to make good to Centre College any deficiency of funds arising by reason of this act.

"*Resolved*, 3. That the Trustees ought to require absolutely the annual payment of interest on all the notes, and that they ought to take immediate steps for collecting or securing the whole unpaid amount of each note.

"*Resolved*, 4. That the salary of the collecting Agent, Mr. Huber, should be paid jointly from the funds collected for the Theological Department, and from those collected for the College Proper; and that these separate funds be charged with the payment of this salary in the relative proportion to the whole amount collected for each of them.

Endowment of Professorships in Centre College.

"*Resolved*, 1. That in the opinion of this Synod, the interests of literature and religion in this state are intimately connected with the prosperity of Centre College.

"*Resolved*, 2. That the progress which has been already made in procuring permanent funds for the endowment of Centre College, calls for an expression of our thankfulness to Him who alone causeth the hearts of men to devise liberal things.

"*Resolved*, 3. That, in the opinion of this Synod, the complete endowment of all the Professorships in Centre College, would greatly enlarge its capacity for usefulness, and would give it permanent and increasing prosperity.

"*Resolved*, 4. That the Synod express their belief that the money bestowed by benevolent individuals for the endowment in Centre College of a number of Professorships, such as usually belongs to similar institutions, could be in no other way appropriated with a greater probability of producing effects that would amply reward the expectation of the donors.

"*Resolved*, 5. That the Synod express the hope and confidence that pious and liberal individuals will be found in the churches under their care, who will place this Institution of our church on an equal footing, in point of endowment, with the institutions patronized by states or under the care of other churches."

"On motion *Resolved*, That J. C. Young, W. L. Breckinridge and J. Green, be a committee to procure an Agent to solicit contributions for Centre College, which contributions shall be appropriated, at least so far as Synod shall hereafter direct, to the liquidation of such notes, heretofore assigned by synod to the Board of Trustees of Centre College, as involve difficulties which the synod either may have been willing, or may hereafter be willing to relieve, by themselves assuming the responsibilities of those notes; and that this committee be further instructed to devise and execute such measures as may be calculated to procure the endowment of the Professorships in Centre College."

Contingent Expenses of Synod.

"*Resolved*, That the Pastors of the several churches within our bounds, be requested to take up a collection, as soon as convenient, for the Contingent Expenses of Synod, and forward the same to M. G. Yuce, of Danville, Treasurer of Synod."

Adjournmen.

"Adjourned to meet in Bowling Green on the second Wednesday of October, 1835. Closed with praise, prayer, and the apostolic benediction."

R DAVIDSON,
Stated Clerk of Synod.

Meaning of "Non Liquet."—As several inquiries have been made respecting the meaning of this phrase, it may be well to take this opportunity of explaining it. "*Non Liquet*" is a Latin term signifying, "*It is not clear;*" and is derived from the practice of the Roman Judges, who might throw either of three tablets into the urn, one marked C. for *condemno*; another A. for *absolvo*, or if they wished the cause deferred, a third marked N. L. for *non liquet, it is not clear or plain to my mind, I want further time for consideration.* Hence it has been borrowed by modern juries, and also by Ecclesiastical Courts. R. D.

Revival Intelligence.

Last week we enjoyed the pleasure of a visit from our esteemed brother and former pastor, the Rev. Daniel Baker, formerly of Washington City and late of Savannah. Brother Baker left his pastoral charge near three years ago, in order to travel as an evangelist. Since that time he has been engaged in missionary labor, in the southern and western states. He had left his family in Ohio, and passed through this city on his way to the meeting of the Synod of Kentucky, at Danville. We are truly rejoiced to learn, that Brother B. designs, if he can meet with a situation to suit him, to make his residence in the west, perhaps in Kentucky. We were gratified to learn, that notwithstanding his immense labors for the last three years—perhaps not surpassed in this country since the days of Whitefield—his voice is still firm and powerful, and his general health decidedly good.

In last week's paper we gave an account of a pleasing revival in the Presbyterian church at Hillsborough, Ohio, under the pastoral care of the Rev. Samuel Steel, formerly of this vicinity, during which Brother Baker officiated. Brother B. has also enjoyed the pleasure of aiding in revivals of religion in a number of places in that state. At Springfield, Ohio, a short time since, during a protracted meeting, about thirty were added to the church, most of them heads of families. Brother B. related to us an interesting incident connected with this work of grace. During the progress of the meeting a very respectable gentleman of the place was in great apparent distress of mind, and could obtain no relief. He continued so for about two weeks, only growing more and more unhappy. One day, before the meeting closed, he came to his pastor's house, with joy beaming in his countenance, and his mouth filled with praise to God, informing him that he had gained a peace and satisfaction of mind to which he had ever before been a stranger. It appeared from his statement, that in a pecuniary transaction a number of years before, he had defrauded an individual of about a hundred and thirty dollars. The person was then living at the distance of several hundred miles, and was utterly ignorant of the fact that he had ever been defrauded. "When the commandment came, sin revived" in the heart of him who had committed the fraud, the pungent application of Divine truth by the Holy Spirit furnished his conscience with a scorpion lash, in view of this great enormity, in connexion with his other offences, and his soul refused to be comforted. "But," said he to his pastor, "I have yielded up 'the wages of unrighteousness;'—in order to make as full and ample restitution as lay in my power, I have sent a leter to my grossly injured friend, acquainting him with the whole transaction, and enclosing two hundred dollars. And now the blessed Saviour has visited me in mercy, and I am at peace with God and man."

At Madison, Ohio, there has also been a recent work of grace, the fruits of which are, an addition of thirty to the church. During a meeting held at New Carlisle about twenty-five united with the church, seven of whom were members of one family, comprising every individual of the family except one.

Lakeville, Livingston co.—A correspondent of the N. Y. Observer says: "There has been a revival of religion during the present year in Lakeville, Livingston co. N. Y. under the labors of Rev. Merit Harmon, which commenced about the first of March and continued with great interest for a number of weeks. Upwards of 60 have already connected themselves with the church under his care, and 10 or 12 with the Baptist church."

SEVENTH REPORT OF THE AMERICAN TEMPERANCE SOCIETY.—In our paper of the week before last we noticed the appearance of this able document, and gave a brief synopsis of its contents. We glean from it the following additional items.

The quantity of ardent spirit *imported* into the United States from 1790 to 1832 was 214,434,342 gallons.

In 1806 the quantity imported was 9,916,418 gallons; being more than was ever imported during any other year.

The smallest quantity imported was in 1830; —1,692,5[illegible]4 gallons.

At the date of the annual meeting in 1833, twenty-one State Temperance societies had been formed, and it was estimated that there were more than five thousand other societies, comprehending more than a million members. In May last the number of societies had increased so as to exceed 7,000, with more than 1,250,000 members.

At the date of the report last year, there were seven hundred vessels sailing in which ardent spirits were not used; the number is now augmented to more than a thousand.

More than 4,500,000 copies of Temperance publications were issued last year by the State Temperance Society of New-York, besides vast numbers by other societies and individuals.

In Great Britain and Ireland the societies included more than 150,000 members.

The amount of the receipts into the treasury of the society last year, including the balance of the account of the year preceding, was $5,871 13; and the expenditures during the same period, were $4,721 90.

THE BIBLE IN PARIS.—The Rev. Mark Wilkes of Paris said, at a late Bible meeting, that thirty years ago some English christians came to Paris, and for four days searched for a Bible among all the booksellers of the capital, and *found not a single copy.* Now thousands of copies are to be found in every part of Paris, "and there is scarcely a pedlar who has not the Bible to sell."

THE SOUTHERN LITERARY MESSENGER.—The first No. of a handsome publication in pamphlet form, designed to be a periodical, was received some time since, but through negligence has been overlooked by us till the present time. It is published at Richmond, Va. by T. W. White. The No. issued contains extracts from letters from a number of distinguished literary gentlemen residing in different states, approving of the plan of the proposed publication. Each No. is to contain 32 pages; to appear semi-monthly. If the first No. is a fair specimen, this work will greatly contribute to elevate the literary character of the south. Subscription price, $5 per annum.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—The receipts into the treasury of this Board during the past year, are $155,002 24;—being more than $5,000 more than was received the year previous. The expenditures are $159,779 61.

Receipts into the American Tract Society for the month ending September 15, 1834, $4,574 08.

Acknowledgement.

Foreign Missions.—A. T. Skillman acknowledges the receipt of $12 50 from the Paris church, for the American Board of Commissioners for Foreign Missions. Also—$5 from J. B. Camden, Stanford, Ky., a donation for the support of Rev. William Alexander, at the Sandwich Islands; also—$63 18 for the American Board—being one half of the missionary collection taken up at the meeeing of Synod in Danville.

Miscellaneous Items.

Elisha I. Winter, Esq. has resigned the Presidentship of the Lexington and Ohio Rail Road Company.

The Rev. J. T. EDGAR, formerly pastor of the Presbyterian church of Frankfort, Ky. had the degree of D. D. conferred on him by the University of Nashville, at the Commencement of that Institution, on the 1st inst.

The British East India Company are projecting a line of steam packets to be used in the East India trade. Parliament has lately voted £25,000 to aid in the accomplishment of the enterprize.

The buildings at Norwich, Vermont, formerly occupied by Captain Partridge as a school for Cadets, have been procured for a Universalist College, to be under the direction of Capt. Partridge.

The following sums have been collected for the aid of the several literary institutions subjoined, within the last two years. Other institutions, not included in this list have also been aided. Yale College, $100,000; Dickinson College, $50,000; University of Vermont, $25,000; Hamilton College, $50,000; Wesleyan University of Middletown, $14,000; Harvard University, $50,000.

"*American School Society.*"—An association with this title has been recently organized at the east. Francis Wayland, *President.*

Letters from Rev. N. H. Hall.

Letters to the Editor, from the Rev. N. H. Hall, pastor of the First Presbyterian church in Lexington; who is now on a tour to the southern part of this state.

Russellville, October 1st, 1834.

DEAR BROTHER,—I reached this place on Friday evening last. On my journey I visited a number of towns and churches and had much conversation with different persons on the subject of religion, and state of the Presbyterian churches south of Lexington, preached frequently to large and attentive congregations, and humbly hope some good has been done.

Some things I witnessed are cheering to the friends of the Redeemer, and others depressing and discouraging. In many of the churches there is evidently an increasing desire for the reviving and quickening influences of the Holy Spirit, and a deepening concern for the conversion of sinners. Many ministers and people look with aching hearts over the desolations of Zion, and the waste and dark places of the earth, and the cry is heard from almost every quarter, "come over and help us." The orthodox sects, the Baptist, Methodist, Cumberland, and old Presbyterians, as called here, exhibit a greater spirit of union than I recollect to have witnessed in any other part of the state. They seem to have *one* great object in view, and that is the salvation of sinners. Several young ministers of the old Presbyterian church, have recently located themselves in the bounds of the Muhlenburgh Presbytery, who are laborers in the service of their Master, and "endure hardness as good soldiers of Jesus Christ:" their efforts are blessed already, many of the old churches who had become discouraged, and fainted in their minds, are beginning to revive, and seem determined by the grace of God to live and act more efficiently for their Lord and Master and the salvation of dying sinners. Some of them have come forward and offered to sustain as far as possible the regular preaching of the gospel among them.

The church in this place consisting of nineteen members, have employed a minister, the Rev. Mr. Wallace, an excellent and devoted young Brother the whole of his time, and voluntarily give him $500. Another church of very few members have raised $200, and another $300; and are waiting and calling for, and praying that God would speedily send them ministers after his own spirit, who shall break to them the bread of spiritual life.

The Muhlenburgh Presbytery has passed some vigorous resolutions on the subject of resuscitating their College at Elkton, which I think must have a happy effect. We have a protracted meeting to commence here on next Friday, which will be attended by the different denominations of christians;—the work of revival has, I think, already commenced among christians. There are many other things encouraging which I may mention in a future letter.

Some things are discouraging. The small number of the laborers in the vineyard, and the great extent and arduousnesss of the work to be performed, call loudly on christians to pray fervently the Lord of the harvest to send forth more laborers into the field. Some of the ministers are out of health, and unable to perform more than a third of the labor of an ordinary minister in health—others are from inclination, or necessity, engaged in school teaching, &c. &c. In some few places, a spirit of controversy has manifested itself. And most of the Presbyterian churches in the towns have been visited by individuals professing to be the successors of the apostles, and to be of the *only true church*. These men have visited privately many of the members of our church, and their arts and stratagems have been used, their mightiest efforts have been made to seduce the members of the Presbyterian church from the faith which they have professed. This has been done by varied means, denouncing ministers of all other denominations as unauthorized to preach the gospel, administer the ordinances of God's house, &c. &c. On a particular occasion, one of this apostolic order who lives in a town where God had remarkably poured out his Spirit in several of the churches of other denominations was asked, by an intelligent lady, whom the holy man was trying to draw from her church to his own, something about the revival. His holiness remarked there had been no revival there, that he, who was of the true church, and of the regular succession of the apostles, had preached the true doctrine faithfully every Sabbath, and had no revival in his church, therefore there was no revival in the place. The lady replied that she was present and knew there was a glorious work of God there. He replied she was mistaken, as were many others. I hope his religion is better than his logic. If these apostolic gentlemen would manifest as much zeal for the conversion of sinners as they do to unsettle the minds of christians, they might do more good to the world. There is, however, in reference to these apostolic efforts, one encouraging circumstance, and that is, the members of the churches are beginning to see through the whole matter, and are more firmly attached to their own church;—few, if any, have been led astray by their "cunningly devised fables." But sir, these things are not new, or strange to the man who reads his Bible attentively. Let every reader turn his attention to 2 Tim. 3d chapter, and he will there learn the characters who should appear in the last times.

I am now more than ever convinced of the importance and necessity of having our churches regularly supplied with the preaching of the gospel. A church left vacant month after month, and year after year, becomes cold and discouraged; forgets the great landmarks and bulwarks, or walls of defence, of our Zion, and falls an easy prey to a seducer of imposing manners and artful address. The Synod of Kentucky should aid those churches in some way through the Muhlenburg Presbytery. This body is composed of five men, and need chiefly and must look to the Synod for it. Let the Synod become a missionary society for the state, or let them confer with the stronger presbyteries, and influence them to send their surplus ministers to these vacant churches and waste places. My Dear Brother, my soul bleeds over these desolations, my spirit is stirred within me. Will none of our ministers who are unemployed, that is, who have no churches, consent to meet the sacrifice and visit immediately these destitute regions? Oh for the spirit of a Brainerd, a Newell, a Judson, a Mills, to fill the hearts of our ministers! Here the people are ready to hear, they wait for the gospel, they will ride with pleasure ten or fifteen miles to hear a sermon. Men in moderate circumstances are willing to pay thirty, forty, fifty, and even as high as one hundred dollars to have the gospel regularly preached to them and their families. I mention this to show you the state of feeling in some parts of these destitute places. I met with two pious females since I left home, who addressed me in such language hs the following: "Oh sir," said they, "we had been praying and wrestling with God to send as a minister until we were just ready to give up, and sink in despair; but just at this moment God, in his mercy, sent us young Brother W———, in which we thank and praise his name, good has already resulted." The field is white to the harvest. May God send speedily many faithful laborers to this work, is the prayer of your Brother in Christ, N. H. HALL.

Russellville, Ky. October 16th, 1834.

DEAR BROTHER—I have just returned to this place from attending a protracted meeting at Hopkinsville. I reached that place on Thursday evening, the meetiug commenced on Friday at 11 o'clock, A. M. and I preached to fifteen people, they were solemn and deeply effected. On that evening, the assembly was greatly increased, and it was evident the Lord was there. On Saturday, the work of conviction manifested itself, in a number of individuals, christians were comforted and much engaged in wresting prayer to God, for the mighty outpouring of his Holy Spirit in the awakening and conversion of sinners. Their prayers were answered: on Sabbath morning, a number came forward, were examined by the Session, received into the church, and baptized, and sat down at the communion table for the first time.

The work increased in its power and extent; many careless sinners were made to tremble and enquire what they must do to be saved—some obtained hope. On Monday evening there were about forty on the anxious seats, and many others were deeply impressed. The people of God of the Baptist, Methodist, Cumberland Presbyterians, and Old Presbyterians were refreshed and seemed to take courage. I left the place with great reluctance. Brother W. D. Jones, is the young minister, God in his providence has placed in that town. He is greatly beloved by all christians there, and is much engaged in the work, and I trust the Lord will fully sustain him. I preached a few sermons at Elkton, Todd county. The Lord was there of a truth. The people of God were melted into tenderness, under the influence of the Holy Spirit, and many sinners were deeply impressed—ten or twelve came forward to the anxious seats, desiring the instructions and prayers of christians.

The destitution of this whole Green River country, is appaling. The Macedonian cry is heard from almost every quarter, *come over and help us*. The whole country appears to me, to be ready for moral and religious action. A strong feeling on the subjects of *literature and religion* has been awakened up, through the instrumentality of the Muhlenburgh Presbytery. That body at its last session, passed some resolutions, and appointed a large and respectable committee, who will meet at Elkton, on the first Wednesday in next month, for the purpose of remodelling and reviving the Elkton Academy. It is hoped and expected great good will result from this meeting. The Rev. Mr. Pierce, the principal in this institution, deserves the most unqualified thanks of the church and the community, for his untiring efforts, and many sacrifices to sustain the Academy.

Much might be said in favor of this seat of learning. As regards its location, it is healthy, central, and living is cheap, the society good, and the people the most hospitable. There are in the bounds of this Presbytery, about twenty vacant congregations, most of these are willing to make most vigorous exertions to support the gospel in their bounds. Many parts of this country present more real natural beauty, than any part of the world I have seen. The land is rich, cheap and well watered; the people abound with the greatest plenty of all the comforts of life, and many of its luxuries. I am persauded, that if many of our unemployed ministers would visit this region, they would meet a most welcome reception, and find one of the best fields for labor, furnished to their hands. I could write, if time would permit, a volume on the various subjects connected with this country, but must close for the present. May the Lord speedily supply these destitutions.

Yours in Christ, N. H. HALL.

Hon. Thomas S. Grimke.

We learn with feelings of sincere sorrow, that this pure and talented patriot, and consistent Christian has been called from his earthly labors in the cause of intellectual and moral elevation, to that reward "which remains for the people of God." He has left behind him a reputation more precious than the treasures of the east.

Mr. Grimke's place of residence was Charleston, South Carolina. He left home a few weeks since to pay a visit to the West. At Oxford, Ohio, a few days ago, he delivered an address before one of the literary societies of Miami University, at the request of its members signified before he left home, which has met with much commendation. He also delivered a public address during the sitting of the Literary Convention at Cincinnati. But his commanding eloquence, his power to please and instruct are never more to be exercised on earth. Mr. Grimke wielded a commanding influence in favor of learning and piety. As an author, and a sound, ripe scholar, he stood deservedly high. His place will not be easily filled. The following particulars of his death are copied from the Cincinnati Chronicle, of the 18th inst.

"He was returning to his home from this place, after a visit of a few weeks, during which, he had formed many new acquaintances and attachments. On Friday the tenth, he left for Columbus, where he was to meet a brother whom he had scarce seen for seventeen years. —When he left he was perfectly well. On Saturday morning, he was taken unwell while travelling, and left at Gwynn's farm, twenty-six miles this side of Columbus.—He was without medicine, without professional aid; no one knew him, or was interested in him; he was a friendless, helpless stranger. He lay down upon a bed, placed upon the floor, near the fire, and the fearful disease had its will with him, unresisted. Some gentlemen, who passed Saturday evening, found him lying there, cold and almost senseless; his limbs cramped, his pulse gone. He was, as when left; his dress, his stock even had not been removed. A letter from Mr. Frederick Grimke, which we have seen since the above was written, assures us, however, that this was not owing to any want of kindness on the part of those at whose house his brother died; they did all in their power. He died in the course of the night."

CHOLERA IN CINCINNATI.—We extract the following article from the Cincinnati Chronicle, of October 18.

This scourge of the West has again been among us; and its visit has been like that of a whirlwind. For many weeks it had almost entirely disappeared, and we all felt secure; but on Saturday last several individuals were seized and died;—persons, the day before in perfect health, and with every advantage of assistance and Medical aid. From that time for the next 24 hours, scarce an hour passed but we heard of some new case; from Saturday afternoon, till Monday morning it thus continued, carrying off in that time 18 or 20 individuals—it then stopped.

FOREIGN NEWS.

From London papers to the 6th of Sept.

The most important intelligence is, that war has recommenced between Turkey and Egypt. The Sultan, probably at the instigation of Russia, had taken advantage of the formidable insurrection in Syria against Mehemet Ali, to renew hostilities with the latter. If Russia aids the Sultan, England and France may engage in the conflict on the other side, and prepare the way for another general war in Europe.

There are rumors of bloody battles in the north of Spain, but nothing of an official or decisive character. The latest rumor was from Bayonne, under date of August 30th, and represented the Queen's troops as having been defeated with great loss in two engagements, one at Ugarte Araquil, and the other near Pampeluna. A previous rumor that the rebels had been defeated near Lequietio, with a loss of 2,000 men, turns out to be a fabrication.

The famous convent of Aranzara is reported to have been burnt by the volunteer bands, in the service of the Queen, under Eli Pastor. This convent was a magnificent edifice, and richly stocked with books, manuscripts, and valuable paintings.

The session of the extraordinary Cortes of Portugal was opened in Lisbon on the 14th of August. The Cortes had determined that the Regency ought to be continued during the minority of the Queen, and had elected Don Pedro as Regent with scarcely a dissenting voice. It was expected the Queen's marriage would be the next subject for discussion.

The wife of Don Carlos, pretender to the throne of Spain, died at Portsmouth, Eng. on the 4th of September Her death was hastened, if not wholly occasioned, by anxiety, growing out of the political situation of her husband.

Marshal Gerard, President of the Council in the French ministry, was extremely ill September 4th.

The cholera had been very bad at Dublin, but was on the decline. It had also very much abated at Madrid; the number of deaths being but 20 per day, The whole number of deaths by cholera at Gottenburg was 1255. On the 16th of Augutt there were 140 interments, and it is added "hundreds still remained uninterred for want of graves." The disease had broken out at Wenersburg and Borrs.

Serious riots had lately taken place in different parts of Ireland. At Ballynanty a constable was killed with a stone by one of the rioters, and the windows of the court house was broken in. At Callan, the police were obliged to fire upon the mob, killed one man, and wounded two others dangerously.

A serious riot occurred at Chatham, Eng., August 21st, among the privates of the 88th (Irish) regiment. Acout 30 were wounded. On the following day an affray occurred between a party of the same regiment and some sailors, in which several of the latter were severely wounded.

The agitator O'Connell had addressed another letter to the people of Ireland, dated Derrynane Abbey, Aug, 28th, in which he proposes that there be formed in each county of Ireland "a Liberal Club."

A dreadful accident occurred off Dover at a quarter past six in the morning of August 27th. The Chamelion, a very large revenue cutter, was lying to about half a mile from the shore, when the Castor frigate, coming from the Downs to Portsmouth, ran her down, with 29 men below, every one of whom were drowned.

The American Commodore Paterson, in the Delaware ship of the line had proceeded from Naples to Alexandria, after visiting which port and the Pyramids of the Upper Egypt, he intends sailing for Jaffa, and land there to visit Jerusalem in company with his lady and some of the officers.—*N. Y. Observer.*

IRELAND.

Mr. O'Connell has followed up his addresses to the people by a long letter dated from Derrynane Abbey, August 25, in which he brings forward a new project, and enters into a fuller explanation of his political views. After counselling his countrymen to act with prudence and deliberate coolness, and not to imitate the "knaves and fools" who figured at the Protestant meeting, he says that the fell spirit of Orangeism must be resisted by open and lawful combination. He at one time contemplated the establishment of "Irish Lodges," to counteract the "Orange Lodges," but he gave up this plan when he considered that such lodges were clearly illegal bodies. The "Irish Lodges," he continues, being thus impracticable, the next resource will be found in county clubs. I wish to see a "Liberal Club" established in each county upon the plan now existing in the counties of Monaghan and Meath, and about to be established, I hope immediately, in the King's county.

He concludes in the following words:—

I propose, then, that there shall be formed in each county, city, and large town in Ireland, "a Liberal Club," principally for the following purposes:

1st. To suppress agrarian crimes and outrages.

2d. To suppress by legal means, and to punish by due course of law, the members of Orange Lodges, and all other Orange criminals.

3d. To procure, by legal and constitutional means, the total extinction of tithes, in nature as well as name.

4th. To attend to the elective franchise throughout Ireland, so as to secure the return to Parliament of friends to Ireland.

5th. To advance and secure the restoration of a domestic legislature to Ireland.

All of these are of great importance—the last is the most important of all; but the most pressing is the extinction of tithes, and also the most immediately practical. This is the point on which we ought all to combine. And, for my part, I will co-operate with every Liberal Club which concurs in that alone. I feel strongly that we have this game completely in our hands, and that if the tithes were once extinguished, the moral effect of such a victory over the Orange faction would be to destroy their power forever.

WEST INDIES.

Operation of the Emancipation law.

Accounts from Bermuda to the 27th of September, state that at *St. Christophers* tranquility had been restored and martial law repealed. From *Barbadoes, Trinidad, Berbice, Demarara, Tobago, St. Vincent, St. Lucia*, and *Grenada*, the accounts were perfectly satisfactory.

Jamaica papers to the 13th of September, are full of complaints of the conduct of the "apprentices," or negroes, since their emancipation, but make no mention of any disturbances of moment. Apprehensions are entertained that owing to their refusing to work more than eight hours a day, the raising of sugar will cease to be profitable to the proprietors of estates. Neither offers of money nor extra allowances by exchange of time, nor reasonings as to the mischief which must result to the estates, will induce the negroes to work at night.

Earthquake in Jamaica.

On the night of the 7th September, several severe shocks of an earthquake were experienced at Port Royal. Many were awakened by it and found themselves rocking in their beds, while the roofs, shingling of the houses, and furniture were rattling—the glass on the sideboards ringing, and lamps swinging to and fro. It was both preceded and followed by a short and sudden gust of wind, accompanied by rain and a peculiar noise, resembling the rumbling of heavy carriages at a distance. The undulations were from east to west, and the duration of the first shock, from 10 to 15 seconds —the other three shocks followed in rapid succession, but were gradually fainter and fainter to the last. The earthquake appears to have been severely felt from one end of the island to the other, and to have caused great consternation. Houses were more or less injured in almost every parish.

Poland.—The final judgment of the tribunal at Warsaw for the purpose of trying the actors in the late Polish Revolution, has at length been pronounced. This tribunal was composed partly of the Roman officers and partly of Polish Magistrates, subject to Russian influence The members of the Revolutionary Council, including Skrzpnecki, are condemned to death; but Prince Michael Radzivil, owing to the intercession of the Russian Court, to which he is allied, is not among the number. Only one of the individuals thus sentenced, Nienojowski, is within the reach of the tribunal; the rest are wandering in foreign countries This gallant officer, though urged by Passewitch to solicit pardon from the Emperor, refused: when the Lieutenant General himself solicited it, stating that the sufferings which Niemojowski had undergone, had impaired his intellect. All who filled public offices before the Revolution, and afterwards took part in it, are also sentenced to death. Some are to be decapitated, and others hanged, and the execution of the young men, who attacked the Belvidere Palace, is to be preceded by mutilation.

SUMMARY.

FIRE AT THE HERMITAGE.—We extract the following from the "Western Methodist" (published at Nashville, Tenn.) of Oct. 17.

It is with deep regret that we heard on Monday evening of the present week that the residence of Gen. Jackson, ten miles from this city was laid in ashes. The fire was accidental—supposed to have been communicated by some defect in one of the chimneys, to the upper part of the edifice. All the effects contained in the lower part of the mansion are said to have been saved: yet the loss of valuables, and perhaps important documents, gathered in a long life of public service, may have been considerable, and to some extent irreparable.

The following particulars are taken from the Nashville Republican:—

The Hermitage Burnt.—Yesterday evening about 4 o'clock the roof of the Hermitage was discovered to be on fire, and all attempts to arrest the progress of the flames proving unavailing, the entire edifice, with the exception of the room attached to the Northern end, and used as a dining room, was in a few hours consumed. The valuable furniture in the lower story was fortunately saved, though much broken and otherwise injured in getting it out. That in the second story was, we understand, chiefly destroyed. The fire is supposed to have been communicated to the roof by the falling of a spark from one of the chimneys, and there being at the time a light breeze from the north west, the progress of the flames was proportionably rapid. The numerous and valuable private papers of the President were probably all preserved.

We need not add that the event has occasioned to this community, deep and universal regret.

BREAKING UP OF A GAMBLING HOUSE.—In consequence of information received at the Police office on Friday, Alderman Palmer, accompanied by four Police Officers, repaired in the evening of the same day to a house in Barclay-street, the lower part of which was kept as a spirit store, while the room immediately above it was devoted to the purpose of gambling, and tenanted by a man named Robinson. On entering the room the officers found a roulette table, several packs of cards, counters, and all the other instruments necessary for gambling, and about fifty dollars in money, all which were taken possession of, and brought, together with Robinson, to the Police office. In order to prevent any suspicion in the neighborhood, relative to the operations carried on in this den, the windows had been cased with thick boards inside, which prevented any light being seen in the room at night, and also hindered any person in the street or the neighboring houses, from noticing the number of persons who were in it during the day. The room is extremely small, and if appropriated to any honest purpose, would not probably let for more than 60 or 70 dollars per annum; but the nefarious trade carried on in it produced sufficient to enable the man who kept it to pay $300 per annum. He was held to bail to answer the charge at the next sessions.—*J. of Com.*

The National Intelligencer of the 17th ult. contains an able answer from the Rev. Dr. Miller, of Princeton, to "a Roman Catholic Layman," who had assailed him with much acrimony in that paper. The Dr's reply is written in a spirit truly Catholic.

At a late meeting of the Trustees of Newark College, in Delaware, Rev. E. W. Gilbert was, with unanimity, elected President of that rising Institution.

The Young Men's Colonization Society of Pennsylvania, have undertaken to remove the slaves manumitted by the late Dr. Hawes, of Virginia, to Bassa Cove, in Liberia, where they propose to commence a new colony. There are more than a hundred of Dr. Hawes' manumitted slaves—enough for a small colony, without the addition of others.

The Mayor of Quebec states that the deaths by cholera in that city this season have been between 1400 and 1500.

The value of *real and personal* estate in the city and county of New-York, by the estimate of this year's assessment, amounts to *one hundred and eighty-eight millions of dollars!!!*

Fossil.—In excavating the Canal in this city, through what is called the Deep Cut, the root and trunk of a tree, which seems to have been blown down, were found by the laborers employed in digging the canal, at the depth of about 44 feet below the upper surface. The root was grubbed up with some difficulty, and the trunk was large enough, when cut up, to make two cords of wood.

Emigration from Frankford.—The street and quarter of the city called Chemin de Pierre, in Frankford, consisting of small houses inhabited by poor working people, will shortly be deserted, as the majority of this part of the population are about to proceed to America, for the purpose of establishing themselves on the Missouri.—*German paper.*

A meeting of citizens of New-Orleans was convened recently, with a view to the adoption of measures to prevent duelling, by the establishment of an accredited Court of Honor. Several propositions were made, and finally referred to a committee, with instructions to report at an early day.

A man by the name of Wm. Reynolds, of Dover, Mass. came to his death by a blow from *his father*, upwards of seventy years of age, with a fire shovel, the edge of which penetrated the unfortunate man's skull, into and through a portion of the brain. This outrage was committed in a fit of intemperance.

The *Alumni Association of Nassau Hall* unanimously resolved, at a large and respectable meeting of that body, to attempt to raise *one hundred thousand dollars*, for the extension and improvement of the college.—*N. Y. Observer.*

We learn that about $5000 have been subscribed in this city towards procuring a library for the Lane Seminary at Cincinnati, and that the sum will undoubtedly be increased to $10,000.—*N. Y. Journal of Commerce.*

MARRIED—Near Danville, October 14th, by the Rev. Joseph Huber, Mr. WILLIAM WRIGHT, of Owenboro', Daviess Co. Ky. to Miss SARAH C. FIELDS, of Mercer county.

OBITUARY.

COMMUNICATED.

DIED—On the 16th inst. in this city, Mr. GEORGE AITKIN, Sen., in the 70th year of his age. His last illness though short, was severely painful, but bore with the most cheerful resignation, without either the slightest murmur or the least repining. His conversation with those to whom he was connected by the ties of friendship, in view of the trying hour of dissolution, was marked with the greatest degree of composure, calmness and serenity; and with those to whom he was endeared by the tie of consanguinity, it was consoling and solating in no ordinary degree. His counsels were those of one that knew something of the depravity and corruption which have alienated us from the Most High, and made us the recipients of woe and wretchedness, heirs to sin and all its collateral attendants, and they fell with resistless force upon the minds of those that watched with sleepless anxiety the indications of death as they gathered and thickened around him. His entreaties to all to be prayerful, watchful and persevering in the divine life were those of one that fully realized entire dependence upon the Almighty, and that knew something of the many difficulties in the christian course which can only be removed through divine assistance; and they were uttered with all that impressiveness of feeling so peculiar to one standing upon the verge of time, in delightful anticipation of the joyous reception of that eternal crown of glory far greater and far weightier than that which any earthly potentate can bestow. Truly it may be said in his case, that the sting of death was taken away, the victory of the grave unseen; his last end that of the righteous, and his eternal home that of the ransomed of the Lord.

E N.

Died, on the 23d September, in Mercer county. Maj. L. ARMSTRONG, for many years an active, efficient Elder of the New Providence (Presbyterian) Church.

EDUCATION.

THE subscriber informs his friends and the public that he has removed his school in the block of buildings of L. Randall & Co.'s Grocery, and a few doors below the Intelligencer Office.

For terms, apply at the room of

J. DABNEY DAWSON.

Lexington, October 22, 1834. 15-tf

Stanford Academy,

FOR the ensuing year is to be under the associated direction and instruction of TIMOTHY ROOT and ALEXANDER MCKINNEY.

The school is to be divided into two departments; the Ladies entirely separated from the Gentlemen.

Instruction in Music on the Piano Forte, if desired, in the Ladies' department, will be given. The little village of Stanford is retired, healthy and moral. Boarding cheap. Tuition, $12½ per session of five months. And all that is needful to make this rank among the best institutions of the kind in the country, is a liberal patronage. And from past experience, we fondly anticipate all the attention and patronage we think ourselves deserving.

TIMOTHY ROOT.

Stanford, Ky. Oct. 20th, 1834. 15-3w*.

Augusta Boarding School,

UNDER THE CARE OF MR. COLE.

THIS institution is intended for the instruction of Young Ladies, in all the essential branches of a good female education.

It will be conducted by competent instructors, and no effort will be spared by the principal to make this school all that can be desired.

There will be two sessions in a year, of twenthree weeks each. The first session to begin on the first Monday of September.

TERMS IN ADVANCE.

Boarding, tuition, class books, fire and lights, per session,		$60 00
Day Scholars: Primary class, per session,		8 00
Junior class,	"	10 00
Senior class,	"	12 00

Music at the usual charge.

Mr. COLE has permission to refer to Martin Marshall, Esq., General John Paine, Arthur Thome, Esq.; and Rev. President Fielding, Professors Bascom, McCowan, and Tomlinson, of Augusta College; and Dr. P. Buckner.

P. S. This school has been in operation nearly a year, and has now upwards of 50 pupils.

Augusta, Ky. Oct. 20, 1834. 15-2w.

Kentucky Christian Almanac FOR 1835.

JUST PUBLISHED and for sale at SKILLMAN'S Bookstore, Main-street, by the single, dozen, or 100 copies. 6¼ cts single, 50 cts. per doz. $3 50 per 100 copies.

Lexington, Oct. 22d, 1834. 15-tf.

Transylvania University.

MEDICAL DEPARTMENT.

THE lectures introductory to the several courses, will be delivered during the first week of November, in the Chapel of Morrison College, at 12 o'clock of each day, in the following order; viz:

DR. DUDLEY on Monday, November third.
DR. CALDWELL on Tuesday, " fourth.
DR. COOKE, on Wednesday, " fifth.
DR. RICHARDSON on Thursday " sixth.
DR. YANDELL on Friday, " seventh.
DR. SHORT on Saturday. " eighth.

Gentlemen of the profession, and the public generally are respectfully invited to attend.

By order of the Faculty.

C. W. SHORT, *Dean*

Lexington, Oct. 15, 1834. 14-td.

Fayette Land for Sale, Cheap.

THE subscriber wishes to sell on very reasonable terms, the FARM on which he resides, containing *Two Hundred and Ten Acres* of first rate land, lying on South Elkhorn, and on the Road leading from Lexington to Versailles, about half way between the two places. The Farm is as well watered as any in the State. About one half of the land is cleared, the other very heavily timbered. The improvements are very good. Any person wishing to purchase would do well to call soon, as I am determined to sell.

W. E. MILTON.

October 15, 1834. 14-tf.

DR. ABERNETHY'S HYGEIAN PILLS.

THE distinguished fame of this celebrated Physician, will descend with honor to the most distant periods of posterity. His unlimited practice in his profession, was a positive proof of the public confidence, and the many years continuance of his successful skill, is an ample assurance of the benefit derived from his system. Those who are afflicted with the following disorders, will find a happy relief by taking this Medicine. In cases of consumption, dyspepsia, billious and nervous affections, tendency to apoplexy, Plethory and Paralysis, Jaundice, Fevers, Ague, inflammatory diseases, Rheumatism, scrofulous and scorbutic disorders, femenine obstructions, Asthma, Cough and pulmonary affections.

Sold in boxes of 50 cents and of $1 each, at the store of T L. Smith, Druggist, Cheapside, Lexington, and by Jacob White, Main-st. Lexington, October 1, 1834. 12-tf

Town Property for Sale.

HAVING determined to leave Lexington, in the Spring, I offer for sale the property where I now live, on the corner at the junction of 2d and Jefferson streets, cornering opposite the residence of Robert Wickliffe, Esq. Any person wishing to purchase a comfortable and convenient family residence, will do well to call and examine the premises. I will sell low and on accommodating terms.

J. P. EBLIN.

N. B. I will sell between two and three hundred thousand good BRICK, on accommodating terms.

J. P. E.

October 8, 1834. 13-tf

NOTICE.

THE Partnership heretofore existing between us is this day dissolved by mutual consent. JAS. G. MCKINNEY.

E. U. BERRYMAN.

Sept. 24, 1834. 11-2m

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortfiient of *Apothecaries Ware.*

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

A CARD.

THE undersigned having closed his dealings in merchandize, in the city of Lexington, Ky., by a sale to his late partner, JAMES G. MCKINNEY, and being entitled to all debts due the firm up to this date, it becomes absolutely necessary for those indebted to make immediate payment. Those notes and accounts are under the management of J. S. Berryman for collection, and must be attended to. He has left them at the store for a few weeks.

E. U. BERRYMAN.

Lexington, Sept. 24th, 1834. 11-1m

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES —CUP PLATES.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices.—PURE WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to. R. WILLIS.

Lexington, August 27th, 1834. 7-tf.

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.

Lexington, September 3, 1834. 8-tf.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.

Lexington, July 30, 1834. 3-tf.

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, September 10, 1834. 52 tf

From the Southern Literary Messenger.

Intemperance, the Spoiler.

PARENT!—who with speechless feeling
O'er thy cradled treasure bent,
Every year, new claims revealing
Yet thy wealth of love unspent,—
Hast thou seen that blossom blighted,
By a drear, untimely frost!
All thy labor unrequited!
Every glorious promise lost!

Wife!—with agony unspoken,
Shrinking from affliction's rod,
Is thy prop,—thine idol broken,—
Fondly trusted,—next to God!
Husband!—O'er thy hope a mourner,
Of thy chosen friend asham'd,
Hast thou to her burial borne her,
Unrepentant, unreclaimed!

Child!—in tender weakness turning
To thy heaven-appointed guide,
Doth a lava-poison burning,
Tinge with gall, affection's tide!
Still that orphan-burden bearing,
Darker than the grave can show,
Dost thou bow thyself despairing,
To a heritage of woe!

Country!—on thy sons depending,
Strong in manhood, bright in bloom,
Hast thou seen thy pride descending
Shrouded,—to th' unhonor'd tomb!
Rise!—on eagle-pinion soaring,—
Rise!—like one of God-like birth,—
And Jehovah's aid imploring,
Sweep the Spoiler from the earth.

L. H. S.

Acrostic.

Watch yonder wretch—mark well his haggard face,
His tattered garments, and his tottering pace:
In every feature vice and dark despair
Securely reign, and penury and care,
Keen are his wants, and justice round him throws
Endless confusion and a cloud of woes.
You ask what dire calamity is this
Which blights so cruelly his health and bliss?
He is a drunkard. Alcohol hath found
In him a victim—and his soul is bound.
Soon as the Demon his fell torch illumes,
Kindled within, the fatal fire consumes;
Each comfort flies at his approach; and fade
Youth, strength, and virtue, 'neath his Upas shade.

H. FRY, *Edinburgh.*

OTHERS WILL SELL.—Some professors of religion still urge the old excuse for continuing to sell intoxicating liquors: "If I do not, another will; and, as drunkards will have liquor, I may as well make a profit by the sale of it, as let my neighbor do it." But the fallacy of such a plea will be fully seen, if we apply the principle to other vices and improprieties; for it will certainly hold good in all cases, if it will in any. Would these professors keep a brothel, or a gambling house, merely because wicked men and women will resort to such places, and because others can be found who will be base enough to keep them, for the sake of pecuniary profit? The cases are exactly similar; and if the excuse be sufficient to justify any, it will equally justify all. If the conduct of others is to be our guide, instead of the revealed will of God, why may we not indulge in Sabbath-breaking, murder, theft, &c., &c? If the *principle* be correct, we may as well make a profit by these things, as give all such good chances to our neighbors. Yet, these very men will perhaps tell us, "We are friends of temperance, and never drink a drop of ardent spirits." I cannot, however, believe the first part of the assertion, any more than I can credit the sincerity of their professions of religion. The latter part may be true; but it only shows that they have more of worldly wisdom, than of that Christian spirit which prevents men from doing any thing by which a fellow mortal is made to stumble or offend. They would, no doubt, spurn the idea of selling any thing hurtful to a *naturally* silly human being; but how much more creditable or justifiable is it to sell liquid poison to one who, by indulging a vicious taste, has reduced himself far below the simplicity of nature's simpleton'?—*Conference Journal.*

THE LICENSE LAW.—Petitions are preparing in some places, to ask the Legislature to repeal the law of license to retailers of ardent spirits.

We hope they will be plain spoken, and tell what they really want. When the Pawnee Indians sent a delegation to Washington, some years since, they said to the Great Father, there, "we don't want to live as the white people live —we don't want to live in houses and work; we want to fish, and hunt, and steal horses, as we have done, and as our fathers did." We hope the petitioners will talk with equal simplicity. "Your petitioners would state that we used to go to neighbor Turnpenny's store and friend Boniface's tavern, and buy rum, by the gallon, pint or glass, and drink it when and where we would, to our heart's content. Your predecessors have interfered with our wishes, and now some of us can get no rum to drink, and others have to go to neighboring towns or distant cities to buy. We pray you to repeal this law, so that we can buy, and drink, and get drunk, and fight, and make ourselves paupers, with as little inconvenience as we did formerly."—*Vt. Chronicle.*

LAWYER *vs.* LAWYER.—We are informed that a *case* rather novel in its character, came before the Court at Taunton this week. The facts seem to have been as follows: A member of the bar from Fall River was summoned to appear before the Grand Jury, to testify to such matters and things as might be required of him. He appeared, and when questioned touching the case of a man who was arraigned for *retailing* he refused to testify. The District Attorney then complained to the Court, that the witness *refused to answer a material question*, when the Court immediately had the said witness brought before them to show cause why he did not answer the interrogatories preferred by the Jury. He appeared, and undertook to show that as a witness could not be compelled to testify when his testimony would criminate himself, so he could not be compelled, when his evidence would reflect unfavorably upon his character. The Court so far disagreed with him in, "legal opinion," as to fine him *twenty dollars!* Here there were only two ways about the matter. He must either pay the fine, or go to jail. He choose the former—*New Bedford Gazette.*

So the lawyer choose to pay 20 dollars, rather than injure his own character by confessing that he knew certainly whether a certain man sold rum!

Charity.

A SONNET, BY RICHARD GOOCH, OF ST. JOHN'S COLLEGE, CAMBRIDGE.

Gentle, as if descended from the skies,
And lovely as an angel form must be,
A spirit, as methought, before mine eyes,
Amidst the sons of earth, stole silently.
I watched her progress, as she seemed to shun
The eyes of all who would have known the cause,
Why she was blessed with murmurs of applause,
When issuing from the homes of wretchedness!
She fed the hungry, clothed nakedness,
Watched with the mourner, and upbraided none;
But, as the Saviour of the world before
Had done, she bade them, "Go, and sin no more!"
'Twas then I knew the angel form to be
The heaven-born spirit, hallowed Charity!

From the Republican and Banner.

Ripe Bread.

Bread made out of wheat flour, when taken out of the oven or skillet is unprepared for the stomach. It should go through a change, or ripen before it is eaten. Young persons, or persons, in the enjoyment of vigorous health, may eat bread immediately after being baked, without any sensible injury from it, but weakly and aged persons cannot, and none can eat such without doing harm to the digestive organs. Bread after being baked, goes through a change similar to the change in newly brewed beer, or newly churned butter-milk—neither being healthy until after the change. During the change in bread it sends off a large portion of *carbon*, or unhealthy gas, and imbibes a large portion of *oxygen*, or healthy gas. Bread has according to the computation of the physicians in London, one fifth more nutriment in it when ripe, than it has when just out of the oven. It not only has more nutriment, but imparts a much greater degree of cheerfulness. He that eats old ripe bread will have a much greater flow of animal spirits than he would if he were to eat unripe bread.

Bread, as before observed, discharges carbon and imbibes oxygen. One thing in connection with this thought should be particularly noticed by all house-wives. It is, to let the bread ripen where it can inhale the oxygen in a pure state. Bread will always taste of the air that surrounds it while ripening—hence it should ripen where the air is pure. It should never ripen in the cellar, nor in a close cupboard, nor in a bed room. The noxious vapors of a cellar or a cupboard never should enter into and form a part of the bread we eat. The writer of this article has often eaten bread of this kind and has felt strongly disposed to lecture the mistress of the house on the subject of keeping bread in a pure atmosphere. Every man and woman ought to know, that much of health and comfort depends upon the method of preparing their food. Bread should be *light, well baked*, and *properly ripened*, before it should be eaten. MEDICUS.

From the Same.

Wet Clothes.

When a person gets wet in a shower, he should immediately take the wet clothes off, wash himself all over in pure water, wipe dry, put on clean clothes, use a little gentle exercise to produce perspiration and he will profit, by the *ducking*, instead of being injured by it. To dry the clothes on, is highly injurious. I once heard of an old woman that had been confined to her room for months with what she thought the sinking of nature, debility, or the want of strength. She took courage, however, on a certain occasion, in midsummer to go some two or three miles to a meeting. The meeting lasted some time, and she conceived that she must return before it broke. She rode on horse-back attended by a small boy. On her way back she was overtaken in a tremendous thunder shower, and never did a poor creature get a severer ducking. She was awfully alarmed, and went home with all possible speed; but alas, there was no fire in the house by which she could dry her clothes. Consequently they were taken off dripping wet, and the old lady carefully wiped herself dry, and put on clean clothes. Took her snuff rapidly; walked the house, wondering what the effect would be. The consequence was, she was renewed, made over, (at least in her feelings,) and wondered that she could laugh as heartily as other folks. PHILO MEDICUS.

DISCOVERY OF INTERESTING MANUSCRIPTS.—The New Monthly Magazine for August (a London publication,) states that M. Ruppel, an accomplished traveller, now on his return from Abyssinia, has discovered, and brings with him, a number of manuscripts of great value. The most remarkable of these is a copy of a Bible, containing an additional book by Solomon one or two additional of Esdras, and a considerable addition to the book of Esther; none of these augmentations of the Bible have yet been heard of in Europe. It contains also the book of Enoch, and the fifteen new Psalms, the existence of which has been for some time known among the learned. Another curious manuscript is a species of code, with the Abyssinians carry as far back as the Council of Nice, when they say it was promulgated by one of their kings. This code, is divided into two books; the first of which relates to the canon law, and treats of the relations between the church and the temporal power; and the second is purely a civil code. M. Ruppel has also with him some Abyssinian church hymns, which display the only indication of poetry which has been found to exist among the Abyssinians.

What will be thought by Biblical students of these additional books of Solomon, Esdras and the book of Enoch? What do these strange announcements mean?! Are these newly discovered books, the works of ingenious monks of the dark ages? We would not be incredulous, but, we are not prepared to receive the book of Enoch, or another of Solomon's books, without clear proofs of their genuineness.

LATEST FROM ANTIGUA.—We are obligingly favored by a commercial house in this place, with the following extract of a letter dated, Antigua, August 30th, 1834.

"On the important change which has taken place in the social condition of our laboring class, you will naturally expect some remark; as on the success of the free labor system will depend, not only our commerce, but perhaps existence as a portion of the civilized world. I am happy to state, that the day on which this remarkable revolution commenced in our body politic, (the 1st instant,) passed over with the utmost tranquility, which continues to prevail throughout the Island. The negroes have not, however, worked so regularly as was confidentially expected, in consequence of demanding higher wages than the planters can afford, and some months will probably elapse before agriculture assumes its regular routine. The operations of commerce have experienced no interruption, public confidence remains unshaken; our Treasury is in excellent credit, having a considerable surplus in the hands of Messrs. Coutts & Co. London, and two Sugar plantations have recently leased for quite as much as they were worth, with the negroes included, prior to emancipation. It would be premature at this early period to offer an opinion on this bold measure, but I confess I lean to the belief of its resulting beneficially, for at least of two evils, 6 years apprenticeship, or unconditional freedom, we have certainly chosen the least.—*Norfolk Beacon.*

BRITISH WEST INDIES.—Extract of a letter, dated Barbadoes, 20th August, 1834. I have this instant heard that Jack Briggs's negroes have refused to work this morning, and that he has been obliged to send for Colonel Bush. There have been serious disturbances in Demarara, Trimidad, and I may say in every other Island. Gilbert arrived yesterday, and when he left on the 14th the negroes on the west coast of Essequibo were almost in a state of open rebellion, insomuch that the Governor had been obliged to go down with a grenadier company of 60 men.—*N. Y. Courier.*

STEAM NAVIGATION IN INDIA.—Among the supplies lately voted in the British Parliament, was the sum of £20,000 to assist in the experiment of a communication with India, by steam conveyances. Two routes are under consideration for the regular line of communication; one with Bombay, through the Red Sea, the other by the Euphrates and Persian Gulf. The expense of the communication is to be borne jointly by the British and India Governments. The communication by the Red Sea is to be first established, but as it is supposed that the other route, in certain seasons of the year may afford superior advantages, and as the experiments by the Red Sea had been made by the East India Company at an expense of 60 or 70,000, the committee of the House of Commons recommended the appropriation of the above sum for experiments on the other route.

RENUNCIATION OF MASONRY.—Pursuant to notice given in the newspaper of this town, a general meeting of Masons of this County, was held at the Masonic Hall, on Friday afternoon last. Gentlemen who were in attendance inform us that from sixty to seventy were present, from various towns. Among them we noticed many gentlemen who have long been known as among our most respectable, substantial citizens. We learn from sources entitled to credit, that a meeting of Aurora Lodge, No. 9, was held in the forenoon, at which the Lodge was formally and forever disolved, by vote of the members—that the Hall itself was sold on the spot, by appraisal, to one of our village antimasons, and that all the avails of the property, including the furniture, &c, are bequeathed to Washington County Grammar School.

The proceedings of the county meeting are subjoined. The resolutions, taken as a whole, are far more full and satisfactory than any heretofore adopted by masons in this State. They will stand as an enduring memorial of the liberal and enlightened views and patriotic purposes of those who adopted them. We trust that their appeal to the masons of other counties will meet with a prompt response.—*State Jour.*

BALTIMORE, Sept. 25—The late Mrs. ANN NELSON, of this county, by her last will and testament, devised 10,000 dollars to trustees, for the benevolent purpose of founding a boarding school for the instruction of young ladies in all the branches of female education, to be called the HANNAH MORE ACADEMY. It was the wish of its pious founder, that the pupils of this seminary, in addition to the instruction which they are to receive in all those branches of education usually taught in the most respectable boarding school, should be continually placed under the best moral and religious influences. A part of Mrs. Nelson's munificent legacy has been expended in the erection of a handsome and commodious edifice, (about fourteen miles from this city, on the Reisterstown Turnpikes a healthy and bedutiful situation;) and the improvement of the grounds thereto belonging. We are informed that the establishment is now completed, and that the trustees of the academy have elected MIS. GERTRUDE HOYT, of New York, a lady of high reputation as an experienced teacher, to be the principal; and that the institution will be open for the reception of pupil's about the middle of October.

We feel a virtuous pride in this noble exhibition of zeal in the cause of female education on the part of a daughter of Maryland, and hope that the institution which her beneficence has founded will contribute to elevate still more highly the intellectual and moral character of her sex.—*Gazette.*

GAMBLING.—The Richmond Compiler is engaged in the praise-worthy act of waging a warfare with the *gambling fraternity* in that city. This species of vice, it would seem, is practised to a great extent in Richmond. There are *fourteen large* gaming establishments, connected with which are upwards of eighty persons—who are constantly practising every art to lure the unwary to their ruin. And the influence, which those connected with these vile receptacles and dispensaries of vice exert over the keepers of taverns, goceries, wine merchants, &c., is very great. The Compiler says that its efforts to banish these gamblers from the city, has been of serious injury to the paper, having lost it nearly $2000. But surely the friends of morality and virtue will take a decided stand in this matter, and cheer the Editor in his strenuous efforts to abolish these sinks of depravity.

Certain Cure for Cholera.—The Albany Advertiser states that Dr. McCaig of Toronto, has discovered a certain cure for Cholera, viz: *Sugar of Lead*, in doses of from five to twenty grains, in solution with water.

Children's Department.

From the Third Class Reader.

Tit for Tat.

Tit for tat is a very bad word,
As frequently people apply it;
It means as I've usually heard,
They intend to revenge themselves by it.
There is but one place where it's proper and pat,
And there I permit them to say "tit for tat."

Poor Dobbin, that toils with his load,
Or gallops with master or man,
Don't lash him so fast on the road,
You see he does all that he can:
How long has he served you! do recollect that,
And treat him with kindness; 'tis but "tit for tat."

Poor Brindle, that lashes her tail,
And trudges home morning and night,
'Till Dolly appears with her pail,
To milk out the fluid so white;
Don't kick her poor haunches, or beat her and that,
To be kind to poor Brindle is but "tit for tat."

There's honest old Tray in the yard,
What courage and zeal has he shown;
'Twould surely be cruelly hard
Not to cast the poor fellow a bone.
How fiercely he barks at the robbers, and that,
I'm sure then, to starve him, is not "tit for tat."

Poor Puss, that runs mewing about,
Her white body sweeping the ground;
The mother abus'd and kick'd out,
And her innocent little ones drown'd;
Whenever she catches the mischievous rat,
Be kind to poor Pussy, 'tis but "tit for tat."

Whatever shews kindness to us,
With kindness we ought to repay;
Brindle, Donkey, Tray, Dobbin and Puss,
And every thing else in its way;
In cases like these, it is proper and pat,
To make use of this maxim and say, "tit for tat."

From "Right and Wrong."

Frankness.

It is very hard to pursuade children that they really *gain* a great deal by being perfectly open and sincere. Indeed, I do not think there are many, who know what it is to be frank. I know one little girl, who, I am sure, does not. Her name is Sarah. Sarah thinks that if she is careful not to tell any direct falsehoods, and not to deceive any one, in the worst sense of the word, that she is quite frank enough. When she has done anything wrong and is asked if she did it, she always acknowledges it, but she never goes to her father or mother, or teacher, and tells of it herself, unless some inquiry has been made.

There is another way in which Sarah shows a want of frankness, when she is reproved for anything. She always tries not to show that she is sorry. She feels sorry, and she resolves not to do so again, but takes great care that no one shall know it. Now, there is no use in taking all this trouble. Her friends would all love her better, if she would not try so hard to conceal her feelings. Perhaps she is *ashamed* to seem sorry, but here she makes a great mistake; when she has done wrong, she ought to be very much ashamed of herself, if she is not sorry for it.

But I began by saying that little children would *gain* a great deal by being frank. Just think about it a moment, and see if they would not. When Sarah says, "*I did not* do it," or "*I did* do it," she is believed; but I know another little girl, whose parents, if they find that any mischief has been done, never even ask her if she did it. They say, "Now, if Mary had done this, she would have told me of it immediately, so she cannot have been to blame; it must have been some one else."

Now, do not you think that Mary, possessing the *entire* confidence of her parents must be happier than Sarah?

I should like very much to point out to you some other respects in which those who are frank and sincere in everything, make themselves happier than those who are not so. But I want to say a few words to Sarah, and I advise you to think of the subject, and decide about it for yourselves. The habit of thinking for yourselves is very useful, and the sooner you begin to form it, the better.

My advice to Sarah is this;—don't be satisfied with never telling a falsehood; all children avoid that, unless they are very wicked; but try to cultivate a frank, open disposition, and you will find that your friends will love you the better for it. It is well to have an example before you; so look at Mary, and see how happy this very disposition makes her, as well as all her friends. When you have done wrong, don't wait to be asked about it, but go and acknowledge it immediately. Your parents will not certainly blame you more for it; probably, not so much. But, however that may be, the quiet happiness which results from doing right, you will be sure to feel.

My Mother's last Prayer.

'God protect thee, my little one,' said my mother, as I stood by her dying bed. There was a tremor in her fainting voice, which checked the joyous laugh which trembled on my lip. I, in childish joyfulness, shook the pale hand of my dying parent from my head; and buried my brow in the rich mass of dark hair which floated o'er her pillow. Again her sweet voice sighed: 'Lead her not into temptation, but deliver her from evil.' I raised my head from its beautiful place, and as young as I was I felt the influence of my mother's prayer. Her lips still moved and her deep blue eyes were bent on me as if they would have left one of their bright unearthly rays, as a seal of death-bed covenant; but she spoke not again. The last effort of nature had uttered that prayer, and she lived not to breathe another. I have every reason to believe that God has, in a degree, caused that prayer to be instrumental in gaining its own answer; for often when the heedlessness of childhood and youth would have led me into errors, has the sweet voice now hushed for ever, intermingled itself with my thoughts, and like the rosy link of a fairy chain, drawn me from my purpose. Oft when my brow has been wreathed with flowers for the festival, when my cheek has been flushed, and my eyes sparkled with anticipated pleasures, have I caught the reflection of that eye, in the mirror, and thought it resembled my mother's; and as the mantle of supplication to heaven has come back to my memory, the clustering roses have been torn from my head, sober sadness has chased the natural glow from my cheek, and the light from mine eye; and my thoughts have been carried back to my lost parent, and from her to the heaven she inhabits. The festival and all its attractions have been forgotten, and I have been 'delivered from temptation.' Again; when the sparkling wine cup has almost bathed my lips, has the last prayer of my mother seemed to mingle with its contents, and it has remained untasted. When my hand has rested in that of the dishonorable, and trembled at the touch of him that says in his heart there is no God, as that voice seemed to flow with his fascinating accents; I have listened to it and fled, as if from a serpent of my own native forest.—Never have I received any great good, escaped from any threatening evil, or been delivered from temptation, but I have imputed it to the effects of my *Mother's last prayer.*

JAMES MARCH.
(Of the late firm of *Gaunt & March.*)
Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of
Fancy & Windsor Chairs,
Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.
Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.
JAMES MARCH.
Lexington, July 2, 1834. 51-tf.

NEW BOOKS.
WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H. Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sgourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.
Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 2, 1834.

NEW SCHOOL BOOKS.
JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.
The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.
J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.
Lexington, July 2, 1834. 51-tf.

PLANK YARD AND GROCERY STORE.
THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE
Lexington, May 25, 1834. 46-tf

BOOKS! BOOKS!!
JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.
Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.
Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.
Lexington, June 11th, 1834. 49-by.

LEXINGTON HOTEL.
THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.
Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.
JOHN KIESER.
Lexington, May 14, 1834. 42-tf

TRUSSES.
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.
TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)
☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

School Books.
A GENERAL assortment of School Books, at wholesale, very low for cash.
A. T. SKILLMAN.
Lexington, June 17, 1834.

PAPER.
100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.
A. T. SKILLMAN.

BOOT AND SHOE MAKING.
THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as
CALFSKINS, BUCKSKINS, MOROCCO, &c.
and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be very thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's Boots and Shoes, and he invites *cash* customers to call and examine them. GEO. ADAMS.
Lexington, June 4, 1834. 47-tf

NEW CHEAP STORE.
Opposite the Masonic Hall, Main-St. Lexington.
J. J. SHERIDAN,
HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.
Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel.
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.

DRY GOODS.
Among which are, Corded Coats at $1; Gross Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.
SELLING OFF AT COST:
A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*
WILL BE SOLD AT COST, HIS STOCK OF
Queensware and Glassware.
Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.
Lexington, June 2, 1834. 51-tf

VAN DOREN'S
COLLEGIATE INSTITUTE,
For Lads and Young Gentlemen.
THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.
The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.
Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.
School Hall first door above the Episcopal Church.
Lexington, July 16, 1834. 1-tf

THE PROTESTANT BOARDING SCHOOL For Young Ladies.
VAN DOREN'S COLLEGIATE INSTITUTE.
THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.
Mr. W. IUCHO, Professor of the *Music Department.*
An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.
The third Anniversary's celebration, is postponed till the Fall Session.
The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.
From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.
Lexington, Ky. July 16, 1834. 1-tf

NEW BOOKS.
THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of
LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.
Also, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:
The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.
A. T. SKILLMAN.

JOHN M. HEWETT, Jr.
IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."
March 19, 1834. 36-by

Blue Lick Water,
FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

Cleland's Hymns.
FOR sale by the subscriber, CLELAND'S HYMNS, last edition, by the dozen, single copy, or hundred, very low for cash.
A. T. SKILLMAN.
Lexington, Sept. 17, 1834.